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BALTI GRAMMAR

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PART I CHAPTER I

ROMANIZED PHONETICS

Most authorities on the Tibetan language, such as Messrs. Bell, Bruce Hannab, and Jaschke, admit the great difficulty of romanizing the peculiar sounds found in this language and its dialects. Seeing, however, that the script is no longer in use in the Mohammedan areas, being considered a relic of idolatry, the only course open to us is to produce a system of roman phonetics, representing as near as possible the colloquial pronunciation.

Educated natives occasionally employ the Persian script, but this is most unsatisfactory and misleading to one who does not already know the language.

VOWELS

- a short, as "u" in "mud".
- ā medium, longer than "a" but not quite "a" in "father".
- e short, like "e" in "men"; acute when final.
- i slightly enforced when initial like "i" in "in".
- i longer, like "e" in "beet".
- o like "o" in "top", forcefully pronounced when initial. *Neunde lips*
- o when initial and medial, like "u" in "pull". When final, somewhat longer, as the "oo" in "root".

CONSONANTS

- b labial.
- p final. Stop short, hardly distinguishable from "p".
- t dental. Tongue placed well against front teeth. When final, hardly distinguishable from "t".
- d Very hard. Tip of tongue touching the palate. Only used in a few words.
- f Not original. Used in foreign and borrowed words only. Strong, blowing, labial sound. Never pronounced distinctly by Balis as a rule. *Lips flattened & equal. (vowel "u")*
- g Like "g" in "grip".
- q Arabic, i.e. guttural "g"; pronounced somewhat like the French "r" but stronger and lower.
- h strong aspirate.
- j Without breathing, as in "judge".

1. Soft French "j" as in "jamaïs".

2. Heavy. Like "z" with the tip of tongue high up on the palate; a slight suggestion of "jr" slurred.

3. Sharp and lightly pronounced.

4. Guttural, very deep. When final, scarcely audible; stop short before completing the full sound. When doubled, or followed by a vowel, becomes "g" and is clearly pronounced.

5. Like English "l".

6. Like English "m".

7. Dental.

8. Distinctly labial without breathing.

9. Short, distinct.

10. Very heavy; tongue placed against the palate. *retroflexive* sharply pronounced. Never like a "z".

11. Dental, without breathing. When final, indistinct. Usually replaced by "d".

12. Palatal. Heavy. Tongue on the palate. (*often replaced by "y"*) When initial, like the "w" in "way". When medial, rather indistinct. (*faint "b"*)

13. Like "y" in "young". Never like "y" in "may". Simple. *as "yoo"*

DOUBLE CONSONANTS

14. Short, without breathing. Like "ch" in "chin".

15. Aspirate, distinct from ordinary "ch".

16. As final "ds" in the word "ends".

17. Aspirate "r" combined sound.

18. Aspirate "l"; indistinct. Tongue behind the teeth.

19. Aspirate "k"; as "Black-hole" said in one word.

20. Rough. Guttural. As "ch" in German "doch".

21. Nasal, as in "singling". One distinct sound.

22. Labial, strongly aspirated.

23. Simple.

24. Hard. Keeping tongue against the palate. There may be a slight suggestion of "shr".

25. Strong aspirate. Tongue between the teeth. Never like English "th".

26. Pronounced as one letter.

27. Similar to "ts" but aspirated. Not "t-sh" but "ts-h" as "itsh-cavy", pronounced as one word.

NOTES ON PRONUNCIATION

It is very important to develop a good pronunciation from the very beginning, and in this respect much attention must be paid to syllables. The Tibetan language, and consequently all its dialects, is really a collection of independent short syllables. However many syllables the word may contain, each one must be given equal emphasis and never be cut short. The word *polo* (a ball) is not "pol-o", but "po-lo"; likewise in the word *gor-gyal-dan* (disobedient) equal emphasis must be placed on each syllable.

Prefixed

Prefixed such as "hr", "g", "r", "b", "p", "ph", etc., must never be separated from the syllable which follows them. E.g. *rya* (to write) is never to be pronounced *rya*, but, sharply prefixing the slight "r" the syllable *bya* is then said distinctly, making the whole as near as one sound as possible. Similarly all other prefixes. It may be a help to remember that in some parts of the Tibetan frontier and Tibet proper most of these prefixes are dropped colloquially.

Notes.—Occasionally "ng", when medial is, in the original language, "m" or "n" and is still pronounced as such in certain parts of Baltistan.

The following combinations when initial are in some districts, particularly around Skardu, pronounced differently, and familiarity with both forms is necessary.

- "gr" becomes "dr"
- "hr" becomes "bl"
- "kr" becomes "tr"
- "khr" becomes "thr"

"b" when prefixed before "d" is indistinct and may sound like a "w". When medial it is usually pronounced like a "w", but this is optional.

"ng" is essentially one sound. The final "g" cannot be pronounced as the "g" in "go" before a vowel, e.g. *long-o* is never *long-go*, but *long* followed by "o" as *Sing o*. To prevent mispronunciation in such cases a hyphen has purposely been inserted.

To facilitate pronunciation a short study of the Tibetan script is recommended.

CHAPTER II

THE ARTICLE

There is no equivalent for the English definite article "the" in Balti. The noun is used alone, e.g. :—

Shogbu ekha yod The book is there

There is, however, an indefinite article which is placed after the substantive and signifies "a" or "an", "one" or "a certain", i.e. *chik*, e.g. :—

Mi chik

"A" man or "one" man, etc.

Nang chik-ing-na hiling-i-shud kired

The sound of noise is heard from a certain house.

There is also another form which is placed after the noun and expresses the meaning of "fullness" (a full), i.e. *Gang* (from the verb *gangna*, "to be full"), e.g. :—

Phangna gang

As much as can be embraced.

Mi chik-i-si zung gang

A man brought a sauce-pan-full of butter.

war khigongs

THE SUBSTANTIVE

Gender.

Grammatically speaking, Balti nouns have no gender, except as a matter of sex or the absence of sex. To differentiate between male and female, a noun denoting a living creature may either entirely change its form, or merely the final syllable, i.e. *po* or *pio* for male, and *mo* or *njo* for female, e.g. :—

byngpho a cock

byng-o a hen

bu

a boy, son

boŋ-o a girl, daughter

To denote a native of a certain district or village, and occasionally to denote a family name, *pa* is used for a male, *paŋ-o* for a woman, e.g. :—

Khapulu

a man of Khapulu

Khapul-paŋ-o

a woman of Khapulu

Note.—For the sake of euphony, small villages whose names end in *pi* and sometimes in "a", may change this form colloquially into *wa* and *waŋ-o*, e.g. :—

Tsaga-wa a native of Tsaga
Tsima-waŋ-o a native woman of Tsima
Mikserpi-wa a native of Mikserpi.

Number.

1. Nouns ending in a consonant form their plural by the addition

of *kuŋ*, e.g. :—

جيس

jing-kun fields.

شول-کون *Shol-kun* vessels, pots.

نان-کون *nang-kun* houses.

2. Nouns ending in a vowel form their plural in the following manner :

(a) Nouns ending in "a" and "o" in most cases change to "ong", e.g. :—

لڤا *lupa* hand. Pl. *lagpong*.

هڤلو *hyphlo* cock. Pl. *byephong*.

(Occasionally they maintain their vowel and add "u" or "ng", e.g. :—

هتو *htu* horse. Pl. *htan* or *htang*.

ڙو *zro* door. Pl. *zon* or *zong*.

Note.—Nouns ending in *na*, *mo* form their plural regularly, i.e. by the *na* and *mo* becoming *wong*.

(b) Nouns ending in "e" which are few in number, change the "e" to *gon* or *gong*, e.g. :—

Tokle frying pan. Pl. *tokligon*.

(c) Nouns ending in "i" change to *yung* :—

ستڙي *stagi* tree. Pl. *stakijung*.

مڙا *ma* man. Pl. *myung*.

(d) Nouns ending in "u" change to *ung*, i.e. :—

shogbu book. Pl. *shogbung*.

Note.—*plur*, "a child," forms its plural regularly, but the expression *plur-pa* is the most colloquial way of referring to "children". (The *pa* being a meaningless suppositive)

3. Nouns which are followed by an adjective of quantity or by a numeral remain in their singular form, in all cases the adjective numeral taking the case suffix, e.g. :—

مڙا چيک-ٻي-ٻي *ma chik-i-si zers* A man said.

de myu ngasko lu min Give to both of those men.

(Exceptions: When followed by a numeral or adjective of quantity, the words *mī* (man) and *jaq* (day) become *miŋ-ga* and *jaq-na* respectively, e.g. :—

<i>mī chik</i>	a man	<i>miŋ-ga bji</i>	four men.
<i>jaq chik</i>	a day	<i>jaq-na truk</i>	six days.

The student will certainly be puzzled by the various forms of the substantive more than any of the other parts of speech.

Before considering (declensions, cases, etc., the suffix *po* which at first seems very irregular in use, and is occasionally optional, should receive special attention.

This suffix only affects the singular number, and is only added to qualified substantives, where the qualitative or pronominal adjective or phrase precedes the noun in question.

Yundur

The following variations are regular :—

Nouns ending in a consonant take "po".
Nouns ending in "a" take or change to "o".
Nouns ending in "i" take or change to "u".
Nouns ending in "e", "o", "u" are not affected.

Examples: *ŋgi alo-si ŋga la muis* My father gave (it) to me.
Ekha yodpi de hrtāo That horse over there.

Note.—(a) Colloquially the genitive form remains primitive, but both forms are considered correct, e.g. :—

Kho-e ali phono (prim.) The brother of his father.
Kho-e alo-e phono (suffix).

(b) When qualified nouns are themselves part of a qualifying phrase preceding the subject or object of a sentence, they do not take the suffix *po*, e.g. :—

Ekha yodpi de nang-i hrik po gār yod?

Where is the key of that house over there?

(c) When the qualification is not mentioned but understood, the *po* may also be suffixed, e.g. :—

Lmuk po gār yod? Where is the key? (i.e. the key of some-

thing, "that" or "my" key, etc.).

Chik po si dju-ers e-chik po-si do zers. One said this and that.

Case.—In Balti there are eight cases expressive of all the relations for which cases are used in other languages.

Section 1.—The unaltered form of the noun functions for the nominative, accusative, and vocative cases.

Le / (i.e. ob.) precedes for the last.

Section 2.—The Genitive Case.

The genitive sign is "i" or "e".

Examples.—(a) Substantives ending in a consonant.

ŋang house *naŋ-i* of a house.
Kimam sky *kimam-i* of the sky.

(b) Substantives ending in "a": Some change the "a" to "i" and others to "e".

gopa leader *gopi* of a leader, the first, etc.
hrtā horse *hrtē* of the horse.

(c) Substantives ending in "o" regularly take "e";—
go head *go-e* of the head.

(d) Substantives ending in "e", "i", and "u" regularly take "i".

ph-e flour *ph-e-i* of the flour.
mī man *mī-i* of the man.
chhu water *chhu-i* of the water.

Note.—(a) The word *kūndā* "god" does not change, but takes the usual "i", i.e. *kūndā-i*. Likewise the word *āta* "Father", when referring to God, should be changed to *āta-e* in place of the common form *āti*.

Exceptions.—(b) *Chop*, instead of *Cho-e* = "of the Raja", *Tshuchi* more common than *Tshuri* = "of the garden".

Section 3.—The Agent Case.

The suffix "si", following the subject is the usual sign of the Agent Case. Although it is occasionally dropped by the natives, especially in the present tense, foreigners of short residence in the country should maintain it. It is employed with all tenses, because it points to the subject as the doer of the action. It has been said that a Tibetan verb is not a verb as usually understood, but is a kind of noun phrase, implying that something comes to pass, happens, etc.; from which the importance of this case will be readily understood. It is specially important to use it when a relative pronoun is

Examples.

Nga si phchek

I shall make. (It will be made by me.)

Ahuda si kasal byung

God hath spoken.

Nga si cered

I say. (It is said by me.)

Nga si cerbi tankun

The words which I am saying.

Nominatives ending in a consonant for the sake of euphony usually take an "i" before this "si".

Examples.

Khyung-i si chi byus ?

What have you done ?

Shingkhun-i si lyukhmo

(What was done by you ?)

byuse las heh

The carpenter works well.

(Hog-i si ngi neenua heh)

All are against me. (My opposition is being done by all.)

When the word *sung* or *sa*, i.e. also, even, is used after the nominative, it is necessary to drop the *si*, e.g. :—

Khyung-i sang dpye i cerda ?

Do you also say this ?

Nga sang Ahuda lu phcheled.

I also worship God.

Section 4.—The Dative Case.

The sign of the dative case is the post-position *la* denoting the relation of direction in the widest sense, expressed by the English prepositions "at", "to", etc.

Dyu kho la min

Give this to him.

Section 5.—The Locative Case.

The locative case is really a complication of the genitive, i.e. all locative post-positions must be preceded by the genitive case. —

Khu, on ; -ing-nu, in, etc.

Seeing that *ing-nu* starts with an "i", the preceding genitive "i" or "e" is contracted, e.g. :—

Khyring-nu

in you. (Not *Khyring nu*.)

Nyung-ing-nu

in the house. (Not *nyung-ing-nu*.)

The colloquial form *nyung-nu* means "home", "at home".

Section 6.—The Ablative Case.

The sign of the ablative case is the post-position *nu* = "from".

The following unusual formations of this case need to be carefully noted.

noted.

Nga na yambo

with me.

Do na drese

with that.

Dyu na dra

similar to this.

Yo nu tsokh

like that, the same as that.

Nga di lempo nu

I am not acquainted with this road.

ngam chan mel.

compared with this.

Dyu na spey na

DECLENSION OF NOUNS

Noun ending in a vowel

Noun ending in a consonant

ala

father.

trauq

she goat.

Nom.]

ala

by father.

trauq-i-si

of goat.

Acc.]

ala si

of father.

trauq la

to goat.

Gen.]

ala

to father.

trauq na

from goat.

Pat.]

ala la

from father.

trauq-ing nu

in goat.

Abl.]

ala na

(with father.)

trauq-ing nu

of wood.

Loc.]

aling nu

in father.

trauq i khu

on goat.

ala-kha

on father.

trauq i khu

on goat.

etc.

Nouns suffixed with "po"

Noun ending in a vowel

Noun ending in a consonant

Nom.]

myu

mat.

shingpo

wood.

Acc.]

myu si

by man.

shingpo-e

of wood.

Gen.]

myu i

of man.

shingpi

to wood.

Pat.]

myu la

to man.

shingpo lu

from wood.

Abl.]

myu ne

(from man.)

shingpo na

on wood.

Loc.]

myu-ing nu

in man.

shingpo-e khu

on wood.

myu i khu

on man.

shingpo-ing nu

in wood.

myu i khu

on man.

shingpo-ing nu

in wood.

myu i khu

on man.

shingpo-ing nu

in wood.

myu i khu

on man.

shingpo-ing nu

in wood.

on page back

* See also, etc. in Chinese. Some examples

COMPOUND SUBSTANTIVES

The Balti language is full of combinations, and in many cases compound substantives can be formed *ad lib.*

There are three main classes:—

- (1) Compounds formed with other nouns.
- (2) Compounds formed with adjectives.
- (3) Compounds formed with verbs.

(1) Compounds formed with other nouns.

Thang (a wilderness, a plain, a large open space).

<i>lang gur</i>	a grave.	<i>lang-gur-thang</i>	a graveyard.
<i>byama</i>	sand.	<i>byam-thang</i>	a sandy plain, desert.

<i>khnum</i>	sky.	<i>khnum-thang</i>	a clear sky.
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Khang (a building, dwelling place).

<i>chos</i>	religion.	<i>chos-khang</i>	a temple, place of worship.
<i>aman</i>	medicine.	<i>aman-khang</i>	a dispensary.
<i>phungma</i>	straw.	<i>phung-khang</i>	a storeroom for straw.

Sa (earth, place).

<i>long</i>	hunting.	<i>long-sa</i>	hunting ground.
<i>thog or thyoq</i>	top.	<i>thog-sa</i>	ceiling.

Note.—This *sa* is most probably an abbreviation of the word *mesa*, meaning "a place".

Long (a hole).

<i>chhu</i>	water.	<i>chhu-long</i>	a well.
<i>cha</i>	tea.	<i>cha-long</i>	a tea churn.

(2) (a) Compounds formed with adjectives.

Loh (from *loh-leb*; "flat", "level").

<i>shing</i>	wood.	<i>shing-loh</i>	a wooden spade.
<i>spung</i>	sod.	<i>spung-leb</i>	a board.
<i>brug</i>	cliff stone.	<i>brug-leb</i>	a flat stone.
<i>kha</i>	mouth.	<i>kha-leb</i>	a lid.

(b) Nouns derived from adjectives.

Many adjectives can be made into substantives by the addition of the genitive sign "i" or "a".

COMPOUND SUBSTANTIVES

<i>chharu</i>	unclean (reli-).	<i>chharu-i</i>	something unclean.
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<i>chhojo</i>	big, great.	<i>chhojo-e</i>	something big.
<i>thomo</i>	high.	<i>thomo-e</i>	something high.

(Note.—This form may be difficult to understand. The following example may therefore be helpful.)

Nasrat ing wa chhang lyekhmo-e byongnyu-a?

"Can anything good come out of Nazareth?"

To this form the word *luh*, meaning "state", is occasionally attached, e.g.:

<i>chhojo-e luh</i>	greatness, glory.
<i>thantso-e luh</i>	low estate.
<i>ngarmo-e luh</i>	humility.

(3) Compounds formed with verbs.

(a) Nouns can sometimes be formed by the addition of *chos* to the root. The meaning of this form can be as wide as the possibility of the verb in question permits. This *chos* alone has no strict meaning, it is a mere "something" to do with the verb, e.g.:

<i>zachas</i>	something to eat, i.e. food.
<i>thobklas</i>	something to get or be obtained.
<i>gachas</i>	something which can be done, a possibility.

In occasions a noun formed in this manner is used to qualify another noun, or pre-noun, which is used as the subject of the sentence,

Ngä qachas ned I am not going. (Lit. I am not something that goes.)

This form of course is optional and seems to imply that "one has no intention nor desire to go".

(b) The root of the verb plus *sa*.

As has been previously mentioned, *sa* refers to "a place", e.g.:

<i>Loksa</i>	a resting place, a place to sit down.
<i>Thalsu</i>	a place to climb.
<i>Tahsa</i>	a place for sowing, a farmland, etc.

(c) The root plus *khung* (a house, dwelling).

Zyng-khung a house of hindrance, i.e. a prison.

(Note.—When a sentence only refers to the speaker, this form is not so commonly employed.)

Examples.

Kho so so-e nang nu na duk nare kho-e rhi bashan (yod) ?

If he does not stay in his own house, what authority has he got ?

Kho si so so rlab nare niga si chi bek ?

Should he kill himself what shall I do ?

Khong sing so-so so-so-e nang nu song.

They all went, each one to his own house.

So-so so-so-e khumba bye ryosed.

Each one should think for himself.

RECIPROCAL PRONOUNS

The reciprocal pronoun "each other", "one another", etc., is rendered by the plural personal pronoun followed by *chi*, e.g. :—

Khundang chik chik-i-baring tam nu chiks

They did not agree with one another. (Lit. between each one of them.)

Khundang-i-si chik chik la kha byis

They were angry with one another.

When the personal pronoun is not used it is paraphrased by the following two forms :—

chik-i-si chik (la, nu, i-kha, etc., etc.)

co-si co (la, na, i-kha, etc., etc.)

Chik-i-si chik la zors One said to the other.

Co-si co-i-kha nu chiks Should one not believe the other ?

nu, ngyapo chin byituk ? how bad the world would become !

DEMONSTRATIVE PRONOUNS

Simple.

Singular *Plural*

dyu this. *dyung* these.

do that. *dong* those.

Intensive.

yo (this very, that very) *yong* (these very, those very).

The simple forms are commonly employed in the place of the personal pronoun after the latter has been first used, i.e. instead of continually referring to "he", "she", etc., as *kho, no*, etc., the form *do, dong* (singular and plural respectively) and is more colloquial.

These demonstrative pronouns all decline regularly. (See declension of personal pronouns.)

Examples.

Dyu ngi in

This is mine.

Dyung gar-na khyongse ?

From where have you brought these ?

Nga si khyang la zephi de ni, yo in

That is the very man I spoke to you (about).

Dong re-re la khnul chik min

Give to each of the 11 a rupee.

Dye-i-kha yag

Put it on that.

Do-ting chi yod ?

What is in that ?

Do nu spes nu dyu lya^hmo nam.

Compared with that this seems good.

INTERROGATIVE PRONOUNS

For persons : *Su* "who"

Nom. *Su ?* Who ? *Khyang su-in ?* Who are you ?

Acc. *Su-si ?* Who ? (by). *Su-si byas ?* Who did (it) ?

Lat. *Su-la ?* To whom ? *Su-la minni-in ?* To whom

For whom ? should (it) be given ?

Su-la yagse yod ? For whom is (it) kept ?

Su-i-kha phogs ? (put aside). On whom did it fall ?

Loc. *Su-i-kha ?* (in whom ?) *At, to whom ?* *Khyang su-i-kha* On whom do you believe ?

chuesukh bed ?

Go "which" (which one)

For things and animals and occasionally for distinguishing persons unknown in place of the personal *su*.

Nom. *Go?*

Which?

Khyung-i-si zerphe q in?
Which is the one you and?

Ag.

Go-si?

By which?

Go-si klu-la pa tang?
Which one kicked him?

Dat.

Go-la?

To which?

Khyung-i-si go-la chutahh byas?
Which one did they prepare?

Loc.

Go-i-kla?

On which?

This form is often used colloquially to mean "where?"
"what place?" etc., e.g.:*Nya-si khui khui-po ka reor chih-i-kha yung*

I put your money on a stone over there.

Go-i-kha yung?

On which one?

Chi "what?"

For inquiry into an action or state and the simple question, "What is it?" etc.

Nom. *Chi?*

What?

Chi-bed?

What (are) you doing?

Chi zerd?

What (are) you saying?

Dat.

At what?

Chi-la khul?

What (are) you looking at?

For what?

Chi-la yung?

What (are) you doing for?

RELATIVE PRONOUNS

The Bali language possesses no true relative pronoun. The forms used in its place may be classified in four divisions, as follows:—

(1) Present and Past genitive form of the verb used as an adjective.

"The man who is coming" is paraphrased by "the coming man" = *ungut mi*.

"The man who went" is paraphrased by "the going man" = *songphi mi*.

The present genitive is formed by changing the infinitive termination "a" (o "i" in two-syllable verbs and the "ya" into "e", "an" into "we", and "a" into "e" in single-syllable verbs.

The past genitive is the simple suffix *phi* attached to the root in regular verbs and to the past tense in one-syllable and irregular verbs. (See conjugation of verbs, pp. 52-6.)

These differences should be carefully studied.

Examples.

Lam-i-phi-d la drutbi chiu

The water which runs across the road. (Present.)

Gode thongphi sman

The medicine which arrived yesterday. (Past reg. verb.)

Khyang-i-ri khirusphi siod

The pot which was washed by you. (Past one-syllable verb.)

(2) Noun of Agency plus *yo*.

This form as a relative pronoun is personal and cannot apply to things. It is more colloquial than the adjectival form in cases where the one in question is merely understood as "the one who . . .", e.g.:

Elha duk-kham-po su in? Who is it, the one who sits there?*Nya Tang-thampo si kusul* The One who sent me said.*byungu*.

(3) Substantive form of the verb.

The verb "to be", both auxiliary and substantive, has only one form for all tenses, viz. *yo4po* (that which is, etc.). All other verbs have two forms, the first being the substantive present, viz. *zerho* (that which is being said); the second being the substantive past, viz. *zerpho* (that which was said), e.g.:

lar jing-ing-nu yo4po chi in? What is that, which is in that field?*Khyang-i-ryo nga la hlion* Show me what you are writing.*Khyang-i-de jag la rbiis-pho* Where have you put that which you gave?

(Note.—Single-syllable verbs attach this *pho* to the past tense, e.g. *byas-pho*, *kos-pho*, *hngas-pho* (that which was done, heard, said).

(4) Present participle with *yo4po*.
Certain verbs, when used in the continuative present tense, i.e. "in

the act of" (the French idiom, "en train de"), take this compound form.

Kihyang-i si ben yodpo chi las in? What work is it you are doing in the act of?

Klio si zeren yodpo ōga la chindpa What is he saying—I cannot understand.

CORRELATIVE PRONOUNS

The substantive form of the present and past tense is used as required. This may be in itself a relative pronoun meaning "that which is being done" or "was done", etc., and may be repeated in form the correlative. But is very often omit this repetition, but in certain cases it is better to maintain it. Thus:—

Kliui shida chi yodpo, (yodpo) ōga la mi.

Whatever you have, give that to me.

It will be easily seen that without the repetition this form is merely a relative pronoun, but it is used in such a way that the correlative is understood.

The use of the correlative, however, apart from or in addition to the relative is not often called for, it being more colloquial to place the sentence, e.g.:—

Thukhuapo phogut.

The climber will fall, i.e. He who climbs, he will fall.

Otherwise the demonstrative pronoun *do* and *go* may be used after the clausal form of the first verb, e.g.:—

Sutad na, do phogut.

Who climbs, (he) will fall.

Khyagpi si chi ser na do ōga bok Whatever you say that I will do

INDEFINITE PRONOUNS

An indefinite pronoun is a word which, when standing alone, is a pronoun, but becomes an adjective when connected with a noun or another pronoun.

It compounds.

chik

one, a certain such

hok

some, a few.

chik-and

none

mancho

many, much.

chik-and and

neither

see

all.

tsi-cho-pan

shik med nothing

shik sa med not even anything:

not a thing

si med

no one

gang

other, more, some

h-samku

the three

gang

other, etc.

cong

others, etc.

co

another

co

each, every.

co

the whole.

co

co

co

co

co

co

co

co

co

co

co

co

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co

(A) Personal.

These follow the usual rule for declension. (Vide declension of pronouns, page 3), e.g.:—

tā au Whoever.

tā su chik Whosoever.

tā su chik Whosoever comes, still

tā su chik Whosoever.

tā su chik Whosoever.

tā su chik Whosoever believes

tā su chik Whosoever.

tā su chik Whosoever.

tā su chik Whosoever believes

tā su chik Whosoever.

tā su chik Whosoever.

tā su chik Whosoever believes

tā su chik Whosoever.

tā su chik Whosoever.

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tā su chik Whosoever.

tā su chik Whosoever.

tā su chik Whosoever believes

B. *Interrogative*. (See also Conjunction (b), page 46).

tiā-chi . . . na-seng What ever . . . said

Example

tiā-chi has hup na seng kho mda thod pa na
 Whatever word is it now, he is never pleased.

Giā . . . na Whatever.

Example

tiā-chi god na thod a na Be pleased with whatever there is

tiā . . . na Whatever.

Example

Kho si chi to na bya-sak Do whatever he says

Comparisons of the simple forms with the compound forms included.

Simple.

English.

Compound.

English.

Kho si chi bed? What is he doing?
Kho si chi bya Whatever he does

na do bya (that) is good.

Khong na Which are you?
Wich na Which are you?
Wich na Which are you?
Wich na Which are you?

Wich na Which are you?

Khong chhye

How are they?

Khong chhye

How are they?

Khong chhye

How are they?

Khong chhye

How are they?

Khong chhye

How are they?

Khong chhye

How are they?

Khong chhye

How are they?

Khong chhye

How are they?

THE ADJECTIVE

The adjective precedes the substantive or pronoun in the sentence and also the verb in the predicate.

I. *Adjectives of Quality*

These are always regular and are not affected in any way by the case of the noun they qualify.

THE ADJECTIVE

Chhago

small, little

Chhago

big, great

Thung

low

Thung

high

Shallow

shallow

Shallow

deep

Short

short

Short

long

Thin

thin

Thin

thick

Small

small

Small

big

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Comparison of Adjectives

The three degrees of comparison are expressed in the following manner:—

Simple.

Positive. Comparative.

Superlative.

Lykhlmo Do patse lykhlmo Choy patse lykhlmo.

Ishungpat patse lykhlmo etc.

Shokhlmo Do patse shokhlmo Choy patse shokhlmo.

Nouns, pronouns, etc., all follow the same rule.

Note.—Instead of *patse*, the word *pa*, which is an abbreviation of *patse*, is more commonly employed. For quality it is better to use *patse*, but time and place are usually compared by the shorter form *pa*.

The prefix *mā* is used much the same as the English "very".

The word *legi* or *legi na*, sometimes *le-i* is very colloquial and gives the highest degree to the word it qualifies, i.e. as the English word "exceedingly".

Adjectives of similitude used as Adverb

Like, Similar, The same, Equal, etc.

(a) **When two subjects** are mentioned comparing one with the other, and the comparison is not very strong, the word *tsokh* following the ablative case *na*, added to the noun or pronoun in question is used.

Example.

Dyu do na tsokh in This is like (or similar) to that.

(b) **When two things** are not compared, but one is used as an example of the other, this *tsokh* takes the suffix *po* :—

Dyu na tsokhpo yang chik khyong Bring another one like this.

(c) **When the strong comparison** is required, meaning exact similitude, the word *dra-dra* or *dra na dra* is employed as the above *tsokh*.

Example.

I. Denoting quantities and manner.

Kho si quade khyongpho na dra-dra, nga bi minis

He gave me the equivalent (or exactly the same) of what was brought yesterday.

Note.—The original meaning of *dra-dra* is "level".

...ing shape, size, etc.

expression *tsokh-tsokh* } is employed instead of

or *tsokh-na-tsokh* } *dra-dra*.

Example.

Singur i kadapo na Shandur i shodpo tsokh na tsokh na

The speech of Singur and Shandur are the same.

(d) **When used with a substantive** to form an adjective of similitude *tsokhpo* is joined directly to the noun.

Example.

mi-tsokh-po like a man, namely, as the figure of a man.

shikhan-tsokhpo like a corpse, a dead one.

(e) **When joined to a verb** it becomes adverbial and in Balti is a very convenient way of condensing a long sentence.

Examples.

Khyang druba tsokh po nga song druid

I walk just like you, or (I also walk in the way you walk).

Demonstrative Adjectives

The Balti adjective is placed before the noun, etc., when demonstrative and remains unchanged by case and number.

Di This, these.

Di nating "this hat".

De That, those.

De gyon "that box".

Ya This very, etc.

Ya mi this or that man.

Yā hzo That very, etc.

Yā hzo this or that way.

Interrogative Adjective

Gā (Which)

This *gā* is unchanged by case and number.

Gā phyokh-la songs? In which direction has (he) gone?

Di amon-po gā mi la minis? To which man did (you) give this medicine?

Adjectives of Quality

These are nearly always placed after the nouns or pronouns which they express.

The article *chik* is used as an adjective in the numerical series, taking its original meaning, e.g. :—

<i>Uta chik isa</i>	(only one horse)
<i>U'bauchi</i>	Some (quantity)
<i>Yunso</i>	A little (quantity)
<i>Bugchi</i>	Some (a fair amount)
<i>Skade</i>	More.
<i>Ldim</i> (or) <i>U'lim</i>	More than sufficient, or extra (in amount).
<i>Mangmo</i>	Much, many.
<i>Madpo</i>	A great quantity, more than usual.
<i>Nara-bayase</i>	A very little (quantity).
<i>Tishse</i>	Some (negatively used, i.e. more).
<i>Chang ned</i>	Not any.

After nouns the suffix *chi* may be attached to convey the idea of "some", e.g. :—

Yga shing chi khyongsed I have brought some wood.
Mār chi darong yod There is still some butter.

The words *zod-chi* and *ba-chi* are often used apart from any noun, after reference to some work, state, illness, or quality, etc., e.g. :—

Bān-chi soys A little better (in health).
Zōd chi yod Some little has been accomplished (work).
 There is a difference (superiority) (quality).

Interrogative Form

Tsūn ? How many ?
Tsūnise or *tsūise* (coll.) How much ?

CARDINAL NUMBERS

- | | |
|-------------------|----------------------|
| 1. <i>chik</i> . | 7. <i>bi'm</i> . |
| 2. <i>ng̃is</i> . | 8. <i>i'vot</i> . |
| 3. <i>khsum</i> . | 9. <i>pyt</i> . |
| 4. <i>byē</i> . | 10. <i>phayē</i> . |
| 5. <i>gā</i> . | 11. <i>chaw th</i> . |
| 6. <i>trik</i> . | 12. <i>chōngē</i> . |

NUMERALS

- | | |
|----------------------|-----------------------|
| 12. <i>choksum</i> . | 17. <i>chubdon</i> . |
| 14. <i>chubyt</i> . | 18. <i>chubgyad</i> . |
| 15. <i>chogā</i> . | 19. <i>chayga</i> . |
| 16. <i>chark</i> . | 20. <i>ng̃ishu</i> . |

Note.—From twenty to thirty *hrtse(q)* is put between the twenty and the digital number. This *hrtse(q)* is part of the verb *hrtse(q)* which means to be in addition to, or more, or upon. The final *q* is scarcely audible in speech.

- | | |
|-------------------------------------|-------------------------------------|
| 21. <i>ng̃ishu hrtse(q) chik</i> . | 26. <i>ng̃ishu hrtse(q) druk</i> . |
| 22. <i>ng̃ishu hrtse(q) ng̃is</i> . | 27. <i>ng̃ishu hrtse(q) bān</i> . |
| 23. <i>ng̃ishu hrtse(q) sum</i> . | 28. <i>ng̃ishu hrtse(q) byat</i> . |
| 24. <i>ng̃ishu hrtse(q) byē</i> . | 29. <i>ng̃ishu hrtse(q) ng̃is</i> . |
| 25. <i>ng̃ishu hrtse(q) gā</i> . | 30. <i>khsumchu</i> . |

Note.—Seeing that this *hrtse(q)* only occurs between 20 and 30, the word twenty is often dropped and the colloquial form is *hrtse(q) chik, hrtse(q) ng̃is*, etc. After 30 the conjunction *wa* is used and the counting continues from twenty, i.e. from twenty to forty, the counting bases on 20.

- | | |
|-----------------------------------|---|
| 31. <i>ng̃ishu na chusechik</i> . | 36. <i>ng̃ishu na churuk</i> . |
| 32. <i>ng̃ishu na choygas</i> . | 37. <i>ng̃ishu na chubdon</i> . |
| 33. <i>ng̃ishu na choksum</i> . | 38. <i>ng̃ishu na chubgyad</i> . |
| 34. <i>ng̃ishu na chubyt</i> . | 39. <i>ng̃ishu na chayga</i> . |
| 35. <i>ng̃ishu na chogā</i> . | 40. <i>ng̃ishu ng̃is</i> (i.e. two twenties). |

Note.—Up to a hundred, the counting is reckoned in aggregates of twenty.

- | | |
|--------------------------------------|--|
| 41. <i>ng̃ishu ng̃is na chik</i> . | 51. <i>ng̃ishu ng̃is na chusechik</i> . |
| 42. <i>ng̃ishu ng̃is na ng̃is</i> . | 60. <i>ng̃ishu khsum</i> . |
| 43. <i>ng̃ishu ng̃is na khsum</i> . | 70. <i>ng̃ishu khsum na phachu</i> . |
| 44. <i>ng̃ishu ng̃is na byē</i> . | 80. <i>ng̃ishu byē</i> . |
| 45. <i>ng̃ishu ng̃is na gā</i> . | 90. <i>ng̃ishu byē na na phachu</i> . |
| 46. <i>ng̃ishu ng̃is na trik</i> . | 100. <i>byga</i> (or) <i>byga chik</i> . |
| 47. <i>ng̃ishu ng̃is na bān</i> . | 101. <i>byga chik na chik</i> . |
| 48. <i>ng̃ishu ng̃is na byat</i> . | 120. <i>ng̃ishu trik</i> . |
| 49. <i>ng̃ishu ng̃is na ng̃is</i> . | 130. <i>ng̃ishu trik na phachu</i> . |
| 50. <i>ng̃ishu ng̃is na phachu</i> . | 140. <i>byga chik na ng̃ishu ng̃is</i> . |

etc.

Note.—Two forms are used for the hundreds.

200.	<i>byga ŋis</i> or <i>ŋybygt</i> .
300.	<i>byga khsun</i> or <i>khsunbygt</i> .
400.	<i>byga by</i> or <i>bybygt</i> .
500.	<i>byga qn</i> or <i>qnybygt</i> .
600.	<i>byga tuk</i> or <i>tukbygt</i> .
700.	<i>byga talun</i> or <i>talunbygt</i> .
800.	<i>byga bygd</i> .
900.	<i>byga rñt</i> or <i>rñtbygt</i> .
1 000.	<i>stong</i> (or) <i>stong chik</i> .
2 000.	<i>stong ŋis</i> .
3 823.	<i>stong khsun na bygt, 349</i> <i>na ŋyishu hstsq) khsun</i> .
1 000 000.	<i>stong-stong</i> .

(DECIMAL) NUMBERS

<i>Adjectival.</i>	<i>Substantive.</i>
First <i>gopi.</i>	The first <i>gop.</i>
Second <i>e-Δ-i-ku</i> or <i>ŋis-i-tes-i.</i>	The other <i>e-o.</i>
Third <i>khsun-i-tes-i.</i>	The other one <i>e-chik-po.</i>
etc.	

Note.—Occasionally the word *tes-i* is dropped as in the following example:—

Khsun-i jog lu On the third day.

When it is not absolutely necessary to use the ordinal number, it is more colloquial to compare the one in question with the preceding or following one, e.g.:—

Do-tes-shul lu (next to) that, him, etc.
(after)

The Distributive Numerals

Distribution is expressed in the following way.
For the first number, the expression *o-n* ; for all other numbers the form is repeated.

Examples:

One at a time *o-ne.*
Two at a time *ŋyis-ŋis* (or) *ŋyis-ŋis.*
etc.

Collective Numerals

The only collective numbers known in Balti apart from the ordinal numbers, are the two words *do* and *naang* meaning "a pair" or "couple"; *gaun* specially implying persons and *lyn* etc. animals.

The cardinal number plus "ba" may be used collectively as follows, and are also used for ease of repetition.

ŋyis-ba both.
khsun-ba the three.

Above the ordinal numbers, this form is rarely heard, the word *gangma* being placed after the cardinal numbers and being inflected as required.

ŋyislu gangma si-ets The (whole) twenty said.
De khsun-chu gangma o-achd One of that thirty.

Note.—The expressions:—

Lo khor one year
Lo skor chik, etc. a dozen years

only used in reference to years or age, e.g.:—
ŋyis ato ni lo skor qn songs My father is sixty years old.

Multiplicative Numerals

The English suffix "fold", for instance "two-fold", "three-fold", when meaning twice or three the amount already mentioned is very simply constructed in Balti by adding the word *zhe* to the qualifying number. Thus:—

ŋyis-zhe two-fold.
khsun-zhe three-fold.
stong-zhe thousand-fold, etc.

Note.—*Zhe* originally means "size", or "reward", "wage", etc.

Fractional Numerals

The only distinct fraction in Balti is *phed* = "half". When standing alone it always takes *po*, e.g.:—

Phed po ŋga lu mi Give me (the) half.
Phed byae wa, phed po dikhia Having divided it in half, bring
kyong, e-phed po khor shade-jog one half here and you keep the other.

All other fractions must be explained by first adding the whole and then numerating the various parts as required.

Examples.

Po ksum-i po chik, i.e. one part of three parts
(viz. one-third).

Po byi-i po chik, or one-quarter.

Po phed-i phed po

Po ge po ksum

three-fifths

ADVERBS

SECTION I

Place

The following list is given in detail but the student must discover which forms are commonly used in his own district. Familiarity with all is an asset. Pronunciation may be found to vary, and in most places these words are very indistinctly pronounced.

Here.

di kha here (precise, demonstrative).

dyuu just here, (place) nearby.

dyuuure somewhere here.

di malsi this place (can be used optionally instead of the above mentioned).

dyuuure of here

dika here (referential, narrative).

yuuu here (about).

yuuure somewhere here, round about.

dyuuure somewhere here, round about.

There.

ekha there (precise, demonstrative).

dyuu there (place).

dyuuure there (somewhere there, place).

dyuu there (referential, narrative).

di malsi "that place". (Can be used instead of the above group optionally.)

dyuuure *dyuuure*, *dyuuure* "of there".

yuuu over there.

yuuure round about, somewhere.

(Inductive: *dyuuure* "of there".

Note.—*Yi malsi* This or that very place, is used as demonstrative and relative.

Inductive form is obtained by using the interrogative before form of the verb, plus *na* or *ma*, e.g. —

Yāng gār shakh na, nāu yiri lai ong nāu

I will follow you wherever you go.

Adverbs of Place

above, on high.

thuru

below, down.

up, above.

gablu

down, downward.

above, top.

ogtu

under.

inside.

phii-jong

the outer side.

before.

phii-lu

outside generally

towards here.

etse

behind.

somewhere this way.

etse

towards there.

nowhere.

etse

somewhere that way

somewhere.

etse

everywhere.

ma

thaqing

far.

ngimor

thaqing

far.

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SERIES II

Time

Na = "when"

The infinitive form of the verb in question plus *na* is used irrespective of whether the past, present, or future tenses are used.

Ųga uogma na When I come.

Ųng shokhpai na When you go.

Zerba na When speaking.

An alternative to this form can be supplied by inflecting the verb in question and adding the phrases *uokh la* "at the time of" or *uokh ping-pai* "during the time of" e.g.:

Ųga gue uokh la "I, at the time of going", i.e. "When I go"

This form is used when the sentence is compound or complex, i.e. when one or more supplementary phrases are used, and can refer either to the past, present, or future tense.

The infinitive *Ųdure* may be expressed as follows:

Dyga-tadikha The future.

Dyga-tadikha-ing jag chil Some day in the future.

Ųa uogpai jag kun-ing na In the coming day.

Also the past, in the following way:—

Ragdipai jag chil Some day in the past.

Ragdipai jag kun-ing-na In the past days.

toipi namcing-na Long ago, in olden times.

For the present:—

Dyga-ing Now-days.

Ų jag kun-ing na In these days.

Ų namcing-na In this dispensation, or age.

Methods of Time

Ųm? When?

Ų uokh la? Which time at what time?

Ųm thooi uogpa How long?

Jagan Every day.

Jag? Daily.

Ųring To-day.

toopde Yesterday.

Ų Ųchag la The day before yesterday.

Dyama jag Three days ago.

(Bela) haske To-morrow.

Ųaske gyeleha The day after to-morrow.

Saang la The third day.

Pezla This year.

Dyuk Last year.

Naning Next year.

Ryama Without delay, soon.

Ma gorba Now.

Dose Now, directly.

Ala, mū dose Late.

Gore Later (the same day).

Abst, Ųsore At first, the very first.

Gopa, mū gopa Henceforth.

Dost na ekho Since.

Wakh la na At present, yet.

(after geritive of verb) Sometimes.

Darong, dukhsan Previously, before.

Tal bel Then (relative).

Bar tar Afterwards.

Shakhmed tal, Ųdia At last, at length.

Gā gā wakh la Ever.

Paise gopa Always.

Ų Ų wakh la Never.

Jukping The other day.

Juk la Often.

Dunping Always.

Gyolshere Never.

De jag la, e-ing la The other day.

Skyede (or) shadi Often.

Htane Always.

Mala mod Never.

SERIES III

Manner

Simple Form

Chū-bogesi? How? (in which way?).

Chūa? How? (condition).

The word *Byase* may be attached to almost any adjective to form an adverb of manner or degree, e.g.:—

<i>Lyakhno</i>	fool.	<i>Lyakhno byase</i>	well.
<i>Shishik</i>	bad.	<i>Shishik byase</i>	badly.
<i>Shobhono</i>	quick.	<i>Shobhono byase</i>	quickly.

Examples.

<i>Khyang-i-si dyu chī byase byas?</i>	How did you do this?
<i>Lam-po chīna yod?</i>	How is the road?
<i>O-ma shobhono-byase khyong</i>	Bring the milk quickly.
<i>Di suod-po lyakhno-byase khruas</i>	(Clean this vessel well.)

The suffix *re* is attached to adverbs as well as adjectives, and implies the meaning of "rather", "fairly", etc. (N.B.—This meaning varies according to the possible uses of the verb following it; *shobhore song* "go quickly".)

The suffix *re* here points to the going and implies quickness in the execution of the going, whereas *shobhono song* points to the departure and implies a quick start which must not be delayed, but does not convey any idea of speed in the actual going. In many cases the *re* lessens the degree of intensity, e.g.:—

Lyakhmore byas Do (it) fairly well.

tangs, i-kha, or na, and byase may be suffixed occasionally to nouns to form an adverb of manner, e.g.:—

<i>An tangse</i>	forcefully.
<i>An-i-kha, or</i>	with force.
<i>An-na</i>	applying the heart or mind from the heart, sincerely.
<i>Suing tangs</i>	with power, mental, moral.
<i>Suing-i-kha</i>	thoughtfully.
<i>Khyut-i-kha, or</i>	carefully.
<i>Khyut-pi-kha</i>	thus.
<i>Khsanda byase</i>	like that.
<i>Suanga byase</i>	
<i>Yo byase</i>	
<i>Do byase</i>	

A very useful compound form is obtained by the use of *yod* with the root of a verb. *Patse* in this sense means "as much as", e.g.:

Xan patse as much as possible.
Yod patse as much as there is.
Thob patse as much as obtainable.
Nya yan patse bak I shall do as much as I can.

Section IV

Numerical Adverbs

The three forms and colloquial variation are as follows:—

a	ren	most common	expressive of time in such phrases as "this time".
b	rim	alternative	"your turn", etc.
c	reym	occasional	
d	res	locative	

Examples.

(A)

Preceding the Numeral.

<i>ren chī</i>	once.
<i>ren-tye</i>	four times.
<i>ren-tya</i>	a hundred times.

(B)

Following the Numeral.

<i>chik ren</i>	once.
<i>ngren</i>	twice.
<i>ky-sun ren</i>	thrice.

Note.—This form is never used above the digital numbers.

(C)

Before adjectives of quantity.

<i>reym khak</i>	Several times.
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This form is used before numerals also in the same way as *ren*.

(D)

Locative form.

When a Postposition is used, the form *res* must be employed and some demonstrative is placed before.

<i>res chī</i>	next time, or on the other occasion.
<i>res-i-kha</i>	this time.

Ekha piru khuk yod There are some boys over there (lit. Some boys are present over there).

(2) When describing quality. *Yod* "is" implies that the speaker has knowledge of the thing in question.

Dī smunpo lyakhmo yod This medicine is good.

This points to the healing property and suggests personal experience, i.e. "I have used this medicine and it is good".

On the other hand if we were to say *Dī smunpo lyakhmo in* we should suggest that the ingredients and quality of the medicine are good, but that its value as a curative has not been proved.

(3) When a noun or pronoun is followed by a locative Postposition (in, on, etc.) the verb "to be" must be expressed by *yod pa*, and never by *inna*.

Ngī shophu de ryon-ikhū yod My book is on that box.

Ġrī chik ngī shida yod I have a knife.

Alī chik ngī nu yunbo yod A man is with me.

Inna "To Be"

Inna must never be used in place of *yod pa*, when the latter means "to exist". *Yod pa* can, however, sometimes replace *inna* without being a mistake.

Inna may also be auxiliary to other verbs.

(1) *Inna* follows, or is used in connection with, a noun or adjective *Dī tampo gzon inā men?* Is this word a lie or not?

Kho chog onyphi in (auxiliary) He has just come.

(2) *Inna* always follows the Genitive Case.

Dyu ngī karol in This is my cup.

(3) *Inna* is used with the simple question "What is?", "Who is?" etc., and in the corresponding answer.

Sa in? Who is it? *Ngā in* I am (it is I).

Dyu chī in? What is this? *Dyu shophu in* This is a book.

Tha Verb "To Have"

There is no actual verb "to have" in Balti; but the verb *yod pa* used in the following ways gives the equivalent.

(1) *Yod*; following the Dative Case.

Ngā la yod I have (to me is).

This construction is used in reference to human beings, animals parts of the body, and large properties.

Ngī chik la bu ngīs yod pa A man had two sons.

Ngā la nang chik yod I have a house.

Ngā kho la kangna ngīs yod He has two feet.

Yod pa following the Genitive Case plus *shida*.

This construction is used with reference to things, money, etc.

Ngī shida polo rhik yod I have a ball.

Ngī shida zachas chang sang mel I have no food at all.

General Verbs

(1) **The Infinitive.**—The Infinitive always terminates with the sound "a", which may become *ba*, *ma*, *pa*, *wa*, or *ya* according to the construction of the root preceding.

Examples.

drulba to walk. *oyunā* to come.

The Infinitive plus the negative auxiliary of *yod pa*, i.e. *mel*, gives the present negative tense. Thus—

bya to do.

bya mel not doing, do not, etc.

This is the only negative form of the present tense.

(2) The Infinitive form is used to express the Gerund, subject to the following rules:—

(a) As the Subject of a Verb it usually changes its final *a* to *o*; but the unchanged form may be heard in everyday speech.

Examples.

Khrilho shikshik in Fighting (to fight) is bad.

Hag zerbo lyakhmo in To speak the truth is good.

(b) As the Object of a verb in a simple sentence it does not change. e.g. *Kho rbya thajed* He likes to write.

Note.—The Object of the verb *jik(s)pa* "to fear" always takes the Postposition *la*, e.g. *Kho shya la jiksed* He fears to die.

(c) As a complement, the occasional English form "We thought him to be mad" would be paraphrased as in colloquial English thus—
"We thought that he was mad."

The thought that he was mad."

(3) The Qualifying Infinitive may be employed adverbially or

adjectively.

(a) Indicating purpose, i.e. adverbially, before a verb, it remains unchanged.

Examples.

Kho hlunmo la hita ong

He came to see the sport.

Nga si dyu gang la miana hieyng

I brought this to give to you.

(b) The simple Infinitive, in a noun phrase which stands as the Object of another verb, always takes the Preposition *la*, i.e. it is as an adjective to the noun following.

Las bya la mi chik dila yodpa A man to do work was lost.

Dyu shing chaqpa la stare yod This is an axe to cut wood.

Note.—The phrase "things to come" would be paraphrased simply by "things (news) which are to come", and the relative pronoun *mi* would be used after the infinitive. Thus—*ongma yodpi phrie kun*.

(4) The Genitive form of the Infinitive, is formed in the following ways:—

The Present and Continuous Tense.

(a) Single-syllable verbs change the final *ya* and *ya* to *da* and *da* respectively.

Examples.

gira to go gen. *gira da* of going.

bya to do " *bya da* of doing.

(b) Double-syllable verbs change the final *a* to *i*, e.g. :—
zerba to speak gen. *zerbi* of speaking.

Past Tense.

The suffix *phi* is added to the root in double-syllable verbs and to the Past Tense of single-syllable verbs.

Examples.

khoyngma to bring *khoyngphi* which was brought.

dyu to write *dyu phi* which was written.

Examples.

Nyodung gwe lamjo dyu in This is the road we take.

Khudung songphi lamjo do in (Lit. We road of going is this.) That is the road you took.

(Lit. You went road that is.)

It is readily seen that the relative pronoun and the Infinitive use adjectivally are identical.

The English sentence "I have no thought of going" would be turned in Dali to "I have no going thought" *Nyodung gwe hlunmo mi*.

Tenses of the Indicative

From the addition of suffixes and phrase-forming words to all tenses, the Present Tense has one or two forms peculiar to itself. The present participle is expressed by the addition of *chi* to the root, and is used in the present and imperfect tenses to imply *being*, *habit*, etc., according to the verb conjugated with it.

(a) Present, Continuous, and Habitual.—Present Participle with the auxiliary *yodpa*.

Examples.

Nga si then yod I am writing (continually).

De ri la rilak onggen yod They are (continually) coming on that mountain.

(b) When the present participle is conjugated with other verbs than the auxiliary it expresses the state in progress at the particular time mentioned.

Examples.

Kho hrisen onggen He comes dancing.

Mo hlu tangen songen She went singing.

(2) The Present Participle with *chin*.

This word *chin* although placed after the verb gives the meaning of the English expression "seeing that", and is mainly used before a question.

Examples.

Di phru lyakhmo wen chin, khuyng-i-si kho chu tyang? Seeing that this boy is good, why did you hit him?

Di wakhying nu Yuhud pong la, Yang lu pho-ub bya-wap gaden chin, Yang dlu gang shakshda? Seeing that at this time, the Jews are wishing to stone Thee, art Thou going there again?

(3) When the present tense is the finite verb in a clause which is itself the object or subject of another sentence, the substantive form of the verb must be employed.

This substantive form has two ways of expressing itself—(a) definitely, (b) indefinitely.

Occasionally the two forms are confused in everyday speech, but when the verb in question implies inactivity or a more generally the indefinite form should be used.

- (a) The Definite form—the *Present Participle* plus *yod pa*
 (b) The Indefinite form—the *Substantive Form* of the verb standing alone.

Examples of the two forms confused (optional):—

Ngā lu khong dūtho thong } I saw them walking
Ngā lu khong dūthēn yod po thong }
Kho lu ngā las byo thong } He saw me working.
Kho lu ngā las ben yod po thong }

Examples of the definite form.

Khong la kho byaygen yod po thong They saw him running.

Kho si bostring chi na lhyen tang They were astonished at his speaking with a woman.

en yod po lu khong byayls

Examples of the indefinite form, when the state is at rest, or follows another statement.

Yang-i-si zebho ngā lu chud pa ned I do not understand (what) you say.

Ngā lu Rudu phuyou-i-bzo-e byase "I saw the Spirit having descended from heaven like a dove, remaining on him."

khonung-na thau babos, Kho-e-kha dukpo thongs.

(4) The *Present Participle* with the verb *Duk pa*.

This form expresses recurrence and continuity rather like the English expression "to keep on doing," etc.

Kho ngā na broygen dugel He keeps on annoying me.

Mo chlin thuygen dugel She keeps on smoking.

(5) Another very definite form of the Present, which is only used in the third person is the root plus *ang*.

Kho si chi byang? What is he doing?

Kho si shing chuyang He is breaking wood.

Note—This may be used in the Imperfect Tense by adding the Participle, *pa*.

Kho guraqpa He was going.

Imperfect Tense

The Indefinite Present Tense plus *pa* gives the Indefinite Imperfect. The present Participle plus *pa* gives also the Imperfect, but conveys a clearer idea of activity than the former.

qo lu was going qo lu yod pa was going (actually).

The use of *-ah* instead of this *pa* is dealt with under the *Paragru* on the Past Participle. See chapter on the Past Tense.

Past Tense

The simple Past Tense denotes an action done at some indefinite time. It is also used in Balti very frequently without a nominative perfect and complete sense, in reply to questions, and thus in many instances takes the place of "yes" and "no".

The simple Past Tense is formed by adding *-e* to the root of all verbs. The irregularities of some of the single-syllable verbs should carefully be noted.

Examples.

<i>Yagpa</i> to put.	<i>Yag</i> put.
<i>bya</i> to do	<i>byas</i> done.
<i>kcu</i> to hear.	<i>low</i> heard.
<i>shya</i> to die.	<i>shis</i> died.
<i>zu</i> to eat.	<i>zos</i> eaten.
<i>rya</i> to write.	<i>rys</i> written.
<i>gca</i> to go.	<i>song</i> gone (only Past Tense of marked irregularity).

The substantive form of the Past Tense is formed by adding *pho* to (a) the Root of double-syllable verbs, and (b) to the Past Tense of single-syllable verbs.

Examples.

<i>yagpho</i> put, that which is put.
<i>zerpho</i> said, ... said.
<i>byagpho</i> done, ... done.

The Past Participles of YOD PA

suk and *pa*

The differences of these two forms in many ways are difficult to distinguish, and one may say that most students will probably learn by use better than by rules.

The following points may, however, be noted:—

(a) *Suk* and *pa* used with the verb YOD PA.

When a matter is known merely by hearsay, or is narrated as having happened in the past, *pa* is employed.

E.g. "Eso-i zai dila yod pa" "The mother of Jesus was there."

When the matter is certain or has been seen by the speaker, *suk* would be employed.

E.g. *Kho dei dikhē yod suk* He was here earlier in the day.

(2) Verbs whose roots terminate in a vowel, i.e. single-syllable verbs.

The future tense is formed by adding *k* not to root but to present genitive form of the verb. The list given below is carefully studied and the irregularities noted.

English.	Infinitive.	Root.	Genitive.	Future tense.
to look	<i>bua</i>	<i>bo</i>	<i>bue</i>	<i>buek</i>
to weep	<i>ngwa</i>	<i>ngu</i>	<i>ngwe</i>	<i>ngwek</i>
to go	<i>gwa</i>	<i>go</i>	<i>gwe</i>	<i>ghek</i>
to do	<i>bya</i>	<i>bye</i> (irreg.)	<i>bo</i>	<i>bek</i>
to write	<i>shya</i>	<i>shya</i> (irreg.)	<i>she</i>	<i>shek</i>
to die	<i>shya</i>	<i>shi</i>	<i>she</i>	<i>shek</i>
to ask	<i>wa</i>	<i>tri</i>	<i>to</i>	<i>trek</i>
to hide	<i>zba</i>	<i>zba</i> (irreg.)	<i>zho</i>	<i>zhek</i>
etc., etc.				

The future negative is formed by the negative participle *me* preceding the root in all cases.

mi go sha'i not go *mi drol sha'i* not walk *mi sha sha'i* not die
mi bya sha'i not do *mi bo* will not look. *mi gye* will not weep

THE FUTURE TENSE OF THE VERB *Dukpa*. BOTH AFFIRMATIVE AND NEGATIVE *dakruk* AND *mi duk*

Strong probability or improbability is implied by the use of these two forms with the infinitive of another verb or with a noun or pronoun. They are also placed instead of the auxiliary in the perfect tenses, the first-mentioned verb retaining its present perfect negative form.

kha wongwa dakruk He is most probably (near by) coming.

Ng drol drola mi duk I most probably shall not arrive to-day.

Ph bo wongwa dakruk That work is probably done.

Ph bo wongwa dakruk He is most probably (near by) coming.

Kha wongwa dakruk He most probably will come later on.

Ng drol drola mi duk If you stay there you will most probably be killed.

Perfect Tenses.

The Perfect tense in Balti are rather complicated and require much explanation. Both the Present Perfect and the Past Perfect have two forms. One of these may be called *Simple* and the other *Participle*.

The Present Perfect - Simple.

This tense is formed by adding *pa* to the Past Tense, thus: *sona* (gone), *songsa* (has gone); *ongsa* (come), *ongsad* (has come).

The Past Perfect - Simple.

This tense is formed by the addition of *pa* to the Present Perfect already mentioned, thus: *songsa pa* (had gone), *ongsad pa* (had come).

These two tenses are usually employed when there is no definite purpose, or the fact is accomplished, and nothing remains to be done, said, etc.

The Present Perfect - Participle.

The Past (genitive) form of the verb with the auxiliary *in* forms this tense, and points to a purpose or intention or the completion of a long-desired action: *ongphi in* 'I have come'.

The Past Perfect - Participle.

The Past Genitive form plus *ongpa*: *bya phi ingpa* (had done).

General Examples

The two Participle forms are colloquially used with the *First Person* on most occasions regardless of a special purpose.

Kha wongsa

He has gone.

Kya drola thena mi chag i pa

When I arrived to-day they had eaten their food.

songsa pa

I have come to converse with you.

ongphi in

I had come earlier to do work, but

Ng drola has bya ongphi ingpa am

as you were not (so) I returned.

Ng chag ongphi in

I have just come.

Gonde khingy ongpa mi cho Sa-ru

Yesterday when you came, he had gone to Sharla.

songsa pa

Note.—The *inessis* is not always clear in the colloquial pronunciation of the suffix *pa* followed by *in* or *ingpa*, it is often *pa in* or *ongphingpa*, *song i ingpa*, etc.

IMPERATIVE MOOD

(1) (a) The root of double syllable verbs is the Imperative, except where the vowel in this root is an *a*. In such cases the vowel changes to *o*.

drukai to walk. *druk* walk.
yaga to put. *yag* put.

(b) Single-syllable verbs are very irregular, but usually change the final *a* of the Infinitive to *o*, *u*, or *i*, and add *s*. Some verbs which have a double meaning are different in the Imperative.

Imperatives ending in *os*, and verbs with two meanings

Infinitive.

Imperative.

Second meaning.

bya to do. *byos* do. *bya* to open (initial).
phra to try. *phros* try. *fos* (the open).
hukra to dig. *hukos* dig. *hukra* to steal. *huk* steal.

byura to divide up.

byos divide.

kaz to hear.

kas hear.

phchura to make, build.

phchos make, build.

hutsya to dance.

hutses to play.

hutsya to count.

hutsis count.

Note.—Za "to eat" does not take the final *s* in the Imperative.

Thus: *zo* "eat".

The verb *gura* to go, takes quite a different form for the Imperative.

Thus: *song* "go".

Imperatives ending in *as* and *os*.

thya to write. *this* write.
tuia to ask. *tuis* ask.
shya to die. *shis* die.
phura to lessen. *phras* lessen.
phya to open. *phes* open.
nya to massage, rub. *ngs* massage, rub.
etc., etc.

Imperatives ending in *as* and *os*.

shas to push. *shus* push.
huras to wash. *hurus* wash.
ngas to weep. *nges* weep.
etc., etc.

may say that most single-syllable verbs form their Imperative in the same way as the Past Tense with the exceptions below.

P. tense. Imper.
bya to do. *byas* *byos*
gura to go. *song* *sung*
za to eat. *zos* *zo*

(2) The Second Person Plural has a special form which is used in plurality is obvious. This form is also considered polite.

Sait added to the ordinary Imperative. Thus *songshik go* (plural).
Wherever the ordinary Imperative terminates in an *s* this *s* is retained, i.e. *byoshik*, not *byosshik*.

(3) Occasional Forms.

(a) *Dong* and *dongshik* are used instead of the usual verbs, *ongra* (to come) and *gura* (to go), when the speaker includes himself in the company spoken to. The corresponding English would be "come along" or "let us get on", etc. This form has *no other tense*, and cannot be used other than in the Imperative. *Mool*

(b) Honoric Forms.

no take (this)
thore ju Look, think, Sir.
gare ju Move aside, please (Sir).

These forms equally can only be employed in the Imperative.
(c) Bodily motion is nearly always expressed by some form of the verb *shakhs* *per*. *Hon* to come to go, or to sit.

shokhs.—Please go, or be pleased to go. Equally: be pleased to come, sit.

Where the verb in question has no honorific form, the ordinary verb is employed in its conjunctive participle form, with the verb *shakhs* *pa*.

Lungst shakhs Please get up.

Honoric Verbs

There are a few honorific verbs in Balti apart from the forms mentioned above. They are few in number, but should be used on all times when politeness is required.

byespe to eat or to drink
gyuthic to die (for great numbers of people).
etc., etc.

<i>god gva</i>	to die (medium, could be used at all times)
<i>kasal byungma</i>	to speak.
<i>kasal hmodpa</i>	to call.
<i>shazle byu</i>	to give, to grant.
<i>hose khycha</i>	to be invited to a feast.

Note.—With all honorific verbs the polite form of “you” *Yang*, must be employed and not *khayang* (“you”).

Yiri jhiyagpo (“your honour”) is used by natives, where they wish to show special respect.

SUBJUNCTIVE MOOD

The Subjunctive Mood expresses a purpose, a wish, a command, or a doubt.

(1) 1. Purpose

The future tense followed by the conjunction *zere* (that, so that, etc.) gives the Subjunctive Mood. Contrary to the English, the sentence in the Indicative must follow the conjunction and not precede it.

Purpose:

<i>Khayang letane khsouk zere</i>	<i>Masih-isi so se strongpo skous</i>
(That you might live for ever)	(Christ gave His own life)

Indicative:

When the Subject of the verb in the Subjunctive Mood is plural, in this case the *uk, ukh, or tuk*, etc., of the Future Tense form of the verb, changes to *shik*, e.g. *De phichas kun khayang la thobshik zere, diring khayonjot gva rjosed.* (That you may get those things, (you) ought to go to fetch (them) to-day.)

Khilwa deba na gorba thobshik zere, ngu si di laspo dose be! (That you (plural) may arrive there without delay, I am doing this work now.)

Note.—The form *thobshikpa zere* and *thobshikpa zere* are occasionally employed, but the difference, if any, would seem to lie only in a slight weakening of the conjunction.

(2) 1. *zere* a purpose, etc.

(a) The second person plural Imperative Mood *ongshik, songshik*, etc., may be employed in prayer for nouns which are singular in number. “*Yiri ngan-shikpo ongshik.*” “Thy kingdom come.”

The ordinary Imperative used after God's name is sometimes though its use should not be encouraged, except for correct vocative case is usually employed.

Le Khulu, do not song O (God, may that not happen.

The future negative is used similarly.

Le Khulu, he n' che (1) God may he not die.

(3) Condition and Consequence.

The first sentence stating the condition is usually preceded by the conjunction *pagzi* (if) and the verb takes either the Past Perfect Subject form or the Present and Future Subject form as the necessity demands.

The Past Perfect Subjunctive is formed by retaining *suk* instead of *pa* on the Past Perfect Tense and adding *ping nare*.

The Present and Future Subjunctive is obtained by adding *sukpa na* to the root.

Exception.—The verb “to go” (*gva*) becomes *gwed-suk pa na* (and not *go-suk pa na*). In the second sentence the verb denotes the consequence and must be used in the ordinary conditional form, i.e. the future tense plus *pa*.

Examples.

First Sentence, Condition. Second Sentence, Consequence.

Past Perfect.

(*Pagzi*) *khayang elhe songed suk ping nare, khayong la do thobshikpa.* (If you had gone there you would have got it.)

Present and Future.

(*Pagzi*) *kho ongshik pa na, ngu thadukpa.* (If he were to come (come), I should be glad.)

Note.—Sometimes as in English the conditional sentence is left out or understood and the consequent sentence only is expressed.

e.g. . . . *ngu gylpe* I would go (a wish) (if you paid me my money) I should go.

(4) Doubt and Supposition.

(a) The relative conjunction *nare* which expresses a supposition (if, should) is used with the root of double-syllable verbs and with the past tense of single-syllable verbs. For lack of a better expression this has been called “the dubious form”.

o.g. *duh nare, byas nare, etc.* Exception: *song nare, not nare.*

For negation the negative participle *na* is employed before the verb.

e.g. *na drul nare, na ong nare, etc.*

Khyang song nare nga chik chi Should you go I shall be left alone.

Peni na thob nare, khyang chi bek? If (you) do not get the money what will you do?

(b) *The Present Tense* also takes this conjunction *nare* with its simple meaning of *if*, when the first clause depends upon a second clause for its sense or completion.

"*Su si so-e stropo la rged nare,*
do klo lu storuk" "He that loveth his life shall lose it."

(Lit., if someone is loving his life, it will be lost to him.)

CONJUNCTIVE AND PASSIVE PARTICIPLES

These two participles are one and the same in form, and obtained as the list below shows:—

Roots ending in *d, l, n, and r* take *o*.

Examples.

<i>chale</i>	having cut.
<i>kale</i>	having loaded, put on, etc.
<i>mine</i>	having given.
<i>khure</i>	having carried.

Roots ending in *b, k, kh, m, ng, g,* and *s* take *so*.

Examples.

<i>phobse</i>	having put or taken down.
<i>bykse</i>	having become bad.
<i>tsakhs</i>	having sifted.
<i>zdamse</i>	having gathered.
<i>tanse</i>	having given, poured.
<i>yase</i>	having put.
<i>shese</i>	having known.

Roots ending in a vowel, i.e. single syllable words.

Examples.

<i>hyne</i>	having done.
<i>kose</i>	having heard.
<i>rise</i>	having asked.

etc., etc.

CONJUNCTIVE PARTICIPLE

Examples.

cho chum chakse ting la

I having finished this work, shall go hunting.

zampo zose, ngid ongna

He, having eaten his food, went to bed (to go to sleep).

ngid dense lha chik byase

All the men having gathered together with one accord (lit. having made one mouth), said this.

ngid zets

and this.

The repetition of this participle implies "a great amount", "a great deal", "much", and suggests that the action was persisted in, continued.

Mo las byase jukla shis. He worked and worked and in the end died.

The suffix *na* implying "and", "then", or "and then", is attached to this participle in a sentence where two distinct actions, having no connection with one another, are signified. The first verb in this case must necessarily be transitive, e.g.:

Mo si dlu shase na He, having peeled the potatoes, (then) put them in the saucepan. (or) Having peeled the potatoes, he then put them in a saucepan.

zangpu chik-ing-nu

a saucepan.

Note.—When the two actions in question mean more or less the same thing, i.e. when the first verb merely qualifies or intensifies the second, this *na* is not employed, e.g. *dyu khure song* "Carry this away"

(lit. Lift this up and go).

Whenever the two actions are done more or less simultaneously,

this *na* is omitted, e.g.:

Mo Eze si klo la jarab loqse kusul "Jesus, answering him, said."

byangs

General Examples.

Khiri thingkhaspo khure drul "Take up thy bed and walk."

Kho si lshan la 'Esa-i shida "He having come to Jesus at night said unto Him."

ongse K'ho la juā phuls (You) go there and ask him.

Ngang ekha songse klo la tris Give this money (rupee) to them and then return here.

in k'imulpo khong la mine na,

dikha loqse ong

The Passive Participle

The Passive Participle is not used a great deal. The Balti themselves avoid it by paraphrasing, but a few forms are quite common. The auxiliary *yodpa* is conjugated with it.

khī chingse yod The dog is tied.
zgo phese yodā? Is the door open?

Conjugation of the verb YODPA (to be)

Noun of Agency: *Yodkhan* (one who is). Present Participle (being).

Simple Tenses

Present.

yod (am, is, are)

Past.

yodpa, yodsuk (was, were)

Future.

dhuk, gih (will remain, become).

Compound Tenses

Passive Participle: *dukse* (being, past passive). *sengse* (having been, i.e. having gone).

Strong affirmation: *yodpi* in (present). *yodpi upe* (past).

Subjunctive Tenses

Conditional or

Past Perfect Subjunctive Present and Future

Consequent

yodsuk ping nare (if) *yodsuk pa na* (if) ... *dhukip, gik pa* (would be, would have been, would become).

yodpa negative form (past and present). *yod nare* dubious form (should it be).

yodpa substantive form (that which is). *yod* occasional form with *nangpo* (until).

For other tenses not supplied by this verb the verb *yaca* (to go) substitutes.

yodpa na adverbial form (when being).

duk Imperative: be (passive).

yodpa chik na (at the moment of being).

song Imperative: go, become be (active).

The verb INMA (to be)

Being incomplete in several tenses is exemplified below.

English.

Example.

Form

dyu su in

Who is this?

in

ingā insuk

His name was

perfect and

po Makhus inga

Matchus.

past

in za po lachmo

This food being

present Participle

nen za rosedpa.

good, should have been eaten.

Past Perf. Subj.

insuk ping nare

If I had been your friend.

Pres. and Fut.

insuk pa

Do everyone insuk ping nare.

Subj.

na

pa na ... (I) that you were good.

Dubious form

in nare

The pen lachmo nare ... (I) that you were good.

Genitive form

inmi

Bar-lay inmi "The only and True God."

Substantive

inmo (sing.)

Those who are

form

inmang

shadjo kund voice.

Adverbial form

inma na

When the heart is

Other forms may be paraphrased by the verbs *yodpa, gna, and dukpa.*

saungpo lachmo

good ...

Noun of Agency: *Byakhan* (doer).

Present Participle *ben* (doing).

Simple Tenses

Pres. Indef.

Imperfect Indef.

Defn. and Contin.

ben yod (I am doing)

budpa (was doing)

Past.

Defn.

Future.

godpa (used to do)

byas (done)

bek (shall, will do).

COMPOUND TENSES

Conjunctive Participle: *byase* (having done).

Simple Indef.

Pres. perfect.

Past perf.

Pres. Perfect.

Past Perfect

byased(have done), *byasedpi* (had done).*byesphi* in*byasphi* imperi-

SUBJUNCTIVE TENSES

Past Perfect Subj.

Pres. and Fut. Subj.

Conditional

byaseduk ping nare (if ... had done).*byasuk pa na* (if ... were to do).*hekpa* (would do) would have done*bya* root.*byas nare*, substantive form (should do, do) negative form, *byo*, substantive form (that will do, is doing, etc.).*byasphi* past and perfect substantive form (that which was doing, etc.).*bya* re adverbial form (when doing), *byas*, imperative (do) of doing), *byos*, imperative (do).The verb *člWA* (to go, to become, etc.).Noun of Agency *yokhan* (the goer). Present Participle *yow* (going).

SIMPLE TENSES

Present Indef.

Defn.

Imperfect Indef.

ywed (I, etc., go).*yow yod* (am, etc., going).*yw* (I, etc., was going).

Defn.

Past.

Future.

yow yod (was going) *yows* (went).*yw* (I, etc., will go).

COMPOUND TENSES

Conjunctive Participle: *song* (having gone).

Simple Indef.

Pres. Perfect.

Past Perfect.

Pres. Perfect.

Past Perfect.

songed (has gone), *songedpi* (had gone).*songesphi* in*songesphi* imperi-*song* root.*song* pres. and*song* (had gone), *song* (was going).

SUBJUNCTIVE TENSES

Perfect Subj.

Present and Future Subj.

Conditional or Consequent

byas ping nare.*yweduk pa na* (If ... were to go). (Irregular exception.)*yikpa* (would go, would have gone).*bya* had gone).*ywed* (I, etc., go).

Defn.

Pres. genitive

quo

pres. substantive form.

byasphi past genitive form (that which has gone).*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitive*ywed* (I, etc., go) pres. genitiveNoun of Agency (*yw-khan* (the comer)).Pres. Participle *owgn* (coming).

SIMPLE TENSES

Present Indef.

Defn.

Imperfect Indef.

owgned (I, etc., come).*owgn yod* (I, etc., am coming).*owgnedpi* (was coming).

Defn.

Past.

Future.

owgn yodpa (was coming).*owgs* (came).*owgnuk* (shall, will come).

coming).

COMPOUND TENSES

Conjunctive Participle: *owgn* (having come).

Simple Indef.

Past Perfect.

owgned (has come).*owgnedpi* (had come).

Present Perfect.

Purpose.

Past Perfect.

owgnpi in (has come, is come), *owgnpi inpi* (had come, was come).

SUBJUNCTIVE TENSES

Present and Future Subj.

Conditional or Consequent

owgneduk ping nare (if ... had come).*owgned pi na* (if ... were to come, ... came, etc.).*owgned* (I, etc., come).*owgned* (I, etc., come).*owgned* (I, etc., come).*owgned* (I, etc., come).*owgned* (I, etc., come).*owgned* (I, etc., come).

ong root. *ong nure* dubious form (should . . . come).
ongni present genitive form. *ongphi* past genitive form.
ongnu pres. substantive form. *ongpho* past substantive form.
ongi occasional form with *manjo* (until). *ong* imperative form.
ongnu na adverbial form (when coming). *ongna chi* (at the moment of coming).

NEGATIVE CONJUGATION (SHOWING THE NEGATION IN ALL.)

Yaqa to put, etc., to keep. Neg. Noun of Affirm. *Mo yaqa* (I do not put).

Pres. Neg. Participle *yaqa meda* (not putting)
Present (one form only.) Imperfect. Past. Future.
yaqa med (do not put). *yaqa medpa* (was not putting). *na yaqa* (did not put). *yaqa med* (will not put).

Conjunctive Participle: *yaqa medpa* (not having put).

Simple Indef. *Present Perfect.* *Past Perfect.* *Present Perfect.* *Past Perfect.*
yaqa med (has not put, etc.) *yaqa medpa* (has not put, etc.) *yaqa med* (has not put, etc.) *yaqa medpa* (has not put, etc.)
 Subjunctive Tense. *Conditional or Future.*

Past Perfect Subj. *Present de Fut. Subj.* *Conditional or Future.*
yaqa medpa medpa (had not put) *yaqa medpa na* (if . . . had not put) *yaqa medpa* (if . . . had not put) *yaqa medpa* (if . . . had not put)
na yaqa med (dubious form (she will not put)) *na yaqa med* (she will not put) *na yaqa med* (she will not put) *na yaqa med* (she will not put)
mi yaqa present genitive form. *na yaqa* past substantive form.
mi yaqa present substantive form. *na yaqa* imperative (do not put).

Note.—When a question is asked or a statement is made to which it is necessary to answer in the negative, the verb mentioned must be repeated in the negative form of the tense used by the first speaker.

Q. *Khyang ongpa?* (Are you coming?)

A. *(Ngj)ongpa med* (I am not coming).

Q. *Kho songda?* (Has he gone?)

A. *(Khosongpa med)* (He has not gone).

The auxiliary *med* (no, not) may be used alone, but natives would usually repeat the verb mentioned.

The following formation may be used with the Imperative, implying "not at all", etc.

jik med jik Do not fear (at all).
tyang med tyang Do not hit (at all).

The word *sang* (even, also, other, etc.) is sometimes interposed. *Khi sang la gaga na sang* "Let not your heart be troubled; neither let it be afraid."

INTERROGATION

The addition of *a* to any tense of the Finite Verb gives the interrogation without any other alteration being necessary.

When the definite interrogative words—*what, who, which, when, how, etc.*—may be employed, this final *a* is not necessary.

Examples—Simple. *What is this?*
Dye chi in? Did it rain yesterday?
Gonde charpa laqpa? Will the Raja arrive to-day?
Cho diring thonpa? How many eggs did you bring?
Bagdon tsam khapa? Is not my food cooked yet?
Ngj zedus darong tsospha med?

Note.—The Future Tense final *k* becomes *syt* (i.e. *gi*) before the *a* of the interrogative. *Compound.*
 This final *a* followed by the negative *med*, gives the equivalent of "is it or not?" etc., in the Perfect tense.
Khyang-isi de laspo byaseda-med? Have you done that work or not?

The tense is repeated after the final *a* for the Past.
Kho si de byasa ma byas? Did he do that or not?
 The simple future negation supplies the same form for the future.
Khong ongna mi ong? Will they come or not?

PERMISSION

The English forms "may" and "shall" when asking a question are rendered thus:—

For double-syllable verbs, the root plus *ā*, e.g.—

Ngā si kha la ong serā? Shall I call him? (my)

Ngā ongā? May I come?

Single-syllable verbs remain in the infinitive mood form and lengthen the final *a* in the intonation, e.g.—

Kho dose gwa? May he go now?

When the question is implied by an adverb or pronoun, and the verb need not necessarily be in the future tense, the infinitive may be used and the sentence paraphrased in the following ways:—

When shall I come? Paraphrased to: When am I to come?

Where shall I go? " " Where am I to go?

How shall I do it? " " How am I to do it?

Therefore the infinitive would be used alone, the adverb or pronoun supplying the necessary interrogation.

Examples.

Kho nām ongma? When is he to come?

Di laspo chiguse bya? How is this work to be done?

Ngā gā gwa? Where am I to go?

Where the meaning is distinctly future, however, this form may not be used, but the simple interrogative future *ompā* used in its place.

Ngahung gā gik? Where shall we go (future)?

Ngahung su-i shidā gik? To whom shall we go?

THE PASSIVE VOICE

The *Passive Voice* has no definite form in Pali. It must be continually borne in mind that the verb at all times is more or less passive, i.e. it implies not so much a definite action, as a *condition* of pass, or a happening. It will be readily understood from this that it is being done and "someone is doing it" are more or less identical, i.e. that the tense formation would be the same.

Ngā si di laspo had means equally "I am doing this work" and "this work is being done by me". The present tense form cannot be said to be active or passive in the same way as in English.

Agent Case Suffix "si" shows the doer, and therefore wherever it can be found or introduced for the sake of paraphrasing, it presents itself to the European mind. As in other matters, this "difficulty" can be avoided.

Certain verbs solve the problem, for they give the passive meaning.

Yiri go thongd (your head is being seen) cannot be correctly translated into English unless one says "your head shows".

Yiri go thongd becomes "To see, your head shows" (future) and "I see your head" becomes also, and the paragraph on Impersonal Verbs (pp. 63-4) should be carefully studied.

Verbs (pp. 63-4) should be carefully studied.

Idon plays on the harp also: e.g. one cannot say "there was a marriage" (the first saw a marriage was made for him) —

The equivalent therefore is (some) one made a marriage.

Chik-i si bolleston bya?

(One made a marriage)

Oma-nyu nu bolleston chi bya?

In China there was a marriage.

(*Chik-i* is omitted, but it is understood.)

The *passive voice* sometimes give the equivalent to the

Di zachas gonde khā h tangphā ingā This food was given to the king yesterday.

The *indefinite present tense* may also imply the *passive voice* in narrative form.

Shari-utpo Misa-utpo phā min-dak

The law (which still exists) was given (by the hand of) Moses (definite but very remote action)

De shogbu de khā h tangphā ingā

That book was given to him earlier in the day (indefinite and passive).

Note.—When translating from Urdu into Pali some educated natives may suggest a *gerund* form by using the tense of the verb to go (*gwa*) with the infinitive, e.g. *utpā gwa* for "was given".

This form is not used in the *lāḥa* in common speech and cannot be said to be correct. It would imply "went to give" and not the passive voice.

i. Causal Verbs.

COMPOUND VERBS

There are very few forms which could genuinely be called causal. The root of a few verbs with *chukpa*, however, gives a causal sense.

<i>tsen chukpa</i>	to cause to sew, to cause to be sewn.
<i>shi chukpa</i>	to cause to do.
<i>bya chukpa</i>	to cause to do.
<i>ko chukpa</i>	to cause to hear, to tell.
<i>ket chukpa</i>	to cause to spread.

This construction may equally imply the passive, as in the following, etc. *The coat showed which is mended*.

The verbs *tsungna* (to send) is often used in the sense of "to cause to go"; likewise the verb *stolba* (to drive, propel, etc.) is often employed in the sense of "to cause to walk".

The causal and double causal verbs such as exist in the Lithuanian language are non-existent in Balti. The sense must be plainly shown by means of paraphrasing.

Examples.

Nyngang-tsi di gonchas kun When will you get tired of sewing?
nām tsen chukluk?
kho si ūga lu zer chukpa and He does not let me speak. (Permissive.)

ii. Conjunctive Participle and the Infinitive.

(a) The conjunctive participle of a few verbs prefixed to *tsungna* gives a sense of completion.

<i>phose tsungna</i>	to put away (things).
<i>phangs tsungna</i>	to throw away (things).
<i>kale tsungna</i>	to send by means of some one or something, etc.

(b) When an action is subject to a certain condition, before it can be fully carried out, the conjunctive participle of the verb stating the condition is placed first.

<i>khetl khobda</i>	to lead away (something).
<i>khoon hē tsungna</i>	to bring (something).
<i>khole ongna</i>	to come (balancing a person).
<i>tode k'gongna</i>	to bring (an animal) home, by the bridge, etc.

khure gna to go carrying something

(to take away)

etc., etc.

Obligation.

Physical and moral obligations are expressed in the following ways:—

(1) Physical (The strongest form)

(a) The infinitive plus *Phogpa* (he, to fall).

Di laspo ŋa lu tpu pheral It falls to me to do this work.

(b) The inflected infinitive plus *muā*.

This form implies physical obligation in the immediate future.

Di smungpo kio lu muā in. This medicine is to be given to him.

(c) The infinitive plus *godelpe*.

This construction although a physical obligation, is not bound by time for its fulfilment.

Alu lu shogshog chik tangpa yel A letter must be sent to father.

(2) Moral Obligation.

(a) The strongest moral obligation is formed by the infinitive plus the verb *gospa* (to need, to be necessary).

Trampa la phra tangpa roasel News ought to be sent to the head man.

(b) The weak form of the moral obligation is obtained by using the present substantive of the verb in question, plus the verb *muā*. This implies mainly that it would be good if a certain action were to come to pass.

Li shingpo ingpo in. This word should be said.

This may be used instead of the imperative on certain occasions where the person spoken to is not necessarily obliged to do the thing mentioned.

INCOMPLETE VERBS AND VERBS REQUIRING SPECIAL ATTENTION

Nangna. This verb is imperfect, and is only heard in the perfect exemplified below.

It implies to be in the state of "apparently is" or "seems to be."

Present tense *ngang* "is", *ngodng* "is not"

Past (affirmative) *ngang* *ngangpa* "was"

Examples.

Li gonno lyakhno nang

This garment appears to be nice.

Le thangpi-khu stagji chik

There is apparently not a single tree on that plain.

*sang medang**Gyurba* to become, or to be changed.

Occasionally used in the past, future, and perfect tenses.

Examples.

"ryun-chhang gyurphi chhu"

"the water which had become very cold"

"khi khophelpo ryun-o"

"your sorrow shall be turned (changed) to gladness."

gyuruk

gladness."

Gyurba to soil (intransitive).This verb is used colloquially in most tenses, but the transitive verb (*songon* (to sell) would be employed most.e.g. *di phutis kun lyakhno gyurbi i*. These things will soil very soon.*Gyurba* to be legal tender. (Used in most tenses.e.g. *Li khunpo gyureda iaci?* Is this rupee legal tender or not?*Gyurba*. Honorable, to die. This verb may be used equally in all tenses similar to the verb *shye* (to die); e.g.e.g. *Kho gyure na khsum-i jag la khson langse shukhs*

He died and rose alive the third day.

Kho gyure na khsum-i jag la khson langse shukhs

He died and rose alive the third day.

Oye to speak suitably, well, etc.

This verb is not usually heard alone, but is employed as adverbially and adjectivally.

Examples.

oyel khura

good speech

ni osp khura

unsuitable language, speech, etc.

kho not oyel word

He speaks unsuitably (out of place)

Pholpa to wish, to desire.

This verb is only used when the meaning is very strong and sincere, etc.

e.g. *"Yi sof khura not oyel na do khof chikpi na phos."*

Joseph had a just man, was not willing to shame her."

Shopa and Pholpa. These two verbs meaning "to know" and "to be worthy" respectively, are *apart from their ordinary use*

used colloquially in the future tense, when a present meaning is added. Their use in this case is generally in the negative; e.g.

"Khuri hana thye khidha nge mi byot."

"I am not worthy to unlouse the latchet of his shoe."

Kho la mi chus He does not know.*Gee*, to go, to become, etc. This verb is sometimes employed as expressing potentiality.

The tenses used are usually the past and the subjunctive "dubious form", e.g.

Kho la gwa na song I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).*Kho la gwa na song* I could not go (lit. To me going did not come to pass).

When employing the verbs given in the list below it must always be remembered that what to the European mind is the indirect object becomes the indirect object in Balti.

E.g.: I obtain, get, find, etc., becomes: it. to me is got, found, etc. (Subj. understood. *Ńga la thoked.*)

Li peni Ńga la thods This coin found me (to me) ie: i.e. I found this coin.

(<i>lu</i>) <i>thongnu</i>	to see.
<i>rgospu</i>	to need, to be necessary, etc.
<i>shespa</i>	to know.
<i>chhanna</i>	to be finished.
<i>khsanna</i>	to think.
<i>chhudpa</i>	to realize, understand.
<i>khyudpu</i>	to have the power to.
<i>khukhyu</i>	to be able to, etc. (see special reference).
<i>gynna</i>	to be unwell.

Note.—*Ianna* generally means "to be able to", but does not always follow the above-mentioned rule.

(a) *Ianna* used alone, i.e. without any other verb, would follow the rule, e.g. *Do Ńga la yanna ned* "I cannot (do) that."

In this way *yanna* is strong enough to imply the verb omitted.

(b) "*Ńga yodpi se-kha khidny onnu yanna ned*."

"Where I am there ye cannot come."

In this case the postposition *la* would not be used.

2. Verbs whose indirect objects usually take the locative postposition *i-kha* (on):—

<i>phogpa</i>	(figuratively) to fall upon.
<i>chhespa</i>	to believe on.
<i>runna</i>	to accept.
<i>thudpu</i>	to like, want, etc.
<i>spyudha</i>	to accuse falsely (lit. to stick upon).

kathu to oppress (lit. to load upon).

3. Verbs whose indirect objects take the ablative postposition *na*:—

<i>brongnu</i>	to annoy.
<i>khpuru langna</i>	to converse with.
<i>thukpu</i>	to meet.
<i>zudurba</i>	to compete with.
<i>syga</i>	to compare with.
etc.	

Kho si Ńga na brongnu dnged He keeps on annoying me.
Dyu na syga na do lyathmo in Compared with this, that is good.

4. When the verb is compounded with a noun, the indirect object always in the genitive case.

<i>i-shakh chudpu</i>	to judge.
<i>i-hrman bya</i>	to make mention.
<i>i-tukshing zurbu</i>	to speak concerning.
<i>i-tenggen bya</i>	to obey.
<i>i-gorygal bya</i>	to disobey.

Example.

phru la so so-e ata aŃg-o-e langan bya rgesed.
A child should obey its parents.

Some intransitive verbs may be changed to become transitive. The following forms are regular:—

Intransitive		Transitive and Causative	
To break	(<i>Chhogpa</i> (aspirate omitted))	<i>Chhogpa</i>	(to break).
To descend	<i>Bada</i> initial <i>B</i> changed to	<i>Phada</i>	(to take down).
To stand up	<i>Langna</i> initial addition and change.	<i>Hsangnu</i>	(to erect).
To walk	<i>Drudba</i> Str.	<i>Dr. changes to Strudba</i>	(to cause to walk).
To gather, etc.	<i>Danu</i>	<i>Dz changes to zdanu</i>	(to collect).
To be pierced	<i>Gidobu</i>	<i>Gid changes to Khibobu</i>	(to pierce).
		<i>Kile</i>	

CONJUNCTION

1. (a) Simple Forms.

yang

and (for joining two independent clauses or sentences).

na

and (for joining two words).

la

then, now (adverbs, commencing a paragraph).

debona, deklana

then, or after that.

hana

or.

ha... ha

or, either, whether, either this or that.)

(ha dyu ha do

See paragraph on Interrogation. Verbs for the other way of expressing the conjunction "or".

(b) Compound Forms.

depruse

moreover, but.

chazerna

because, for.

... na sang.

still (correlative) after a subjunctive tense.

yod nare

if so...

do gwa na }
do song na }

med nare

otherwise, if not.

ere med na

otherwise, least on the other hand.

paqi... nare

if... then.

paqi... na sang

although... still.

paqi... na sang shatang

although... notwithstanding.

2. Petitions.

(a) The conjunctive participle employed after the verb in question has been expressed in its past tense.

This takes the place of yang (and); e.g.

"Kho-e shagird kun thuru tsho-gur la bab, babse na khong yag ing jaks."

"His disciples came down to the edge of the lake, and entered into a boat."

(b) The infinitive plus na, being the same formation as the active construction "when doing", etc., is used to imply "then", etc., and is placed similarly to the above-mentioned conjunctive participle. It may imply to a certain extent "therefore" or "whereupon".

For si kho la jawib na loqs, ma loqpa na Pilius-i-si Kho la zere."

Jesus did not answer him, then Pilate said unto him.

The Conjunction.—zere (that, etc.).

(a) The word zere is placed after the sentence or clause; it would usually precede in English. It is attached to any tense of the finite verb and is employed even where the English conjunction may be omitted; e.g.

Khyung Musliman in zere, ngu la hrtakhpas yel.

It is known to me that you are a Mohammedan.

(b) The conjunction zere may be used to imply "so that", "in order that", etc.; in which case it would follow the future tense; and the verb would express the Subjunctive Mood. The second clause or sentence following zere in this respect, may stand in any tense, but may never express an order.

Kho la lem la chang kish kisi mi in order that he might have no go zere ngu si ngu bicho yambo trouble on the road, I sent my servant with (him).

(c) When the words "what", "why", "when", "where", etc., or their equivalent, stand in noun clauses the conjunction zere must follow the verb if it takes an ordinary tense form; otherwise the substantive form of the verb must be employed.

Both ways of expression are colloquial, but the latter is to be preferred wherever it can be correctly used.

Examples.

Khyang dikha yod zere, ngu la It is known to me that you are hrtakhpas songs; or Khyang here. (I know you are here)

dikha yodpo ngu la hrtakhpas

songs.

Kho gar songed zere, su la hrtakhpas Nobody knows where he has med; or Kho gar songpho, su gone.

la hrtakhpas med.

INTERJECTIONS

A strong feeling or emotion is often expressed by the intonation. Reproof and grief are sometimes expressed by the vocative case.

Le! *chi byas*? O! what have you done? or the word *āijo* (height, (dear, dear), (alas). *Āijo chi songs*? Alas! what has happened?

Ya, may imply contempt or ridicule.
shabūsh and *ofīn*, joy and applause (well done).

The expression *ise ringmo song* (may you live long), and *mē i song* (may you become a hundred men), etc., are commonly employed as expressions of thankfulness, pleasure, and approval.

POSTPOSITIONS

The simple postposition, as its name denotes, follows the substantive it governs. The most common have already been dealt with in the declensions of the substantive.

la to, at, for, any position of proximity.

i-lha on, upon, by means of.

ing-mi in.

ni from, with.

si-ia from.

swapa without.

menma without, with the exception of.

na (with the infinitive) without.

The different uses of *medpa*, *menma*, and *na*.

medpa *Chlu medpa sing shek* Without water all will (won't) die.

menma Similar to *medpa* but following the rules of the verb *in*.

Dyu menma, e-shangma With the exception of this, all *khiri in* the others are yours.

na *Ahsunka na byu, las na* Do not do work without thinking.

Medpa is also used with the conjunctive participle, and enlarges its meaning to: without the... e.g.,

"*Āho zose medpa ngarno brod mi shes*" (Balti proverb).

"Without the eating of the bitter one does not know the sweet taste."

Compound forms are identical with the adverbs of place, and follow the genitive case in most cases.

juku after (time).
danu before (time and place).

skel la in the middle of.

oying underneath.

ogtu under.

skin la in place of (generally).

walsing-mi instead of (lit.).

manpo till, up to, while.

minget-i-lha because of, on account of.

Etc., etc.

juku and *manpo* are sometimes used with the conjunctive participle, in which case they would imply before the completion of the act, and until the completion of the act, respectively.

can zose manpo until the food is eaten.

can ze manpo while eating the food.

las byase juku before the work is done.

las he juku before working.

SYNTAX

Much information which correctly comes under this heading may be gathered from the subject matter already dealt with. The relationship of the various parts of speech with each other may be understood from the examples given in the paragraphs on Substantives, Adjectives, Adverbs, Verbs, and Postpositions.

Below are given the main rules for the construction of sentences:

1. The subject stands first.

All qualifications must precede the actual nominative or agent.

Examples.

This man... *hi mī...* (Nom.)

The man who came here yesterday... *gonde dikhe ongphā nyā* (Nom.)

That man over there... spoke

(Agent) *like godpī de myn si...*

2. Time and Place usually follow the Subject, Time being expressed first.

Examples.

I shall go to Chobat tomorrow

I give you this now

He is going to the hill to get wood

Ngā laske Chorbat la gñe (tooth).

Ngā si dose khing la dyu mired

(time).

Kho rī la shing khingmā gned

(place).

3. *The Object*. 1 (indirect); 2 (direct).

When no time or place are mentioned, the *Indirect* and *Direct* object respectively follow the subject. (Otherwise they follow in order.)

I tell you this

Nga si khyaṅ la dyu zed. (Both.)
Indirect and Direct.

He does not say that

Kho si do zeda md. (Direct object.)

4. *The Complement* follows next in order the *Direct Object*; complement supplies what the verb left unsaid.)

He made himself their king

Kho si kho khong-i rgyalpo pho u.

5. *The extension*, i.e. that which extends the meaning and narrows the application of the finite verb.

This usually immediately precedes the finite verb.

He came quickly

Kho shokmo byae ong.

I went to Kashmir very slowly

Nga Kachid nā kale soṅ.

An Adverbial Phrase does not always follow this rule, but sometimes be placed before the main clause.

At the moment of hearing the story, he fell to the ground

Kho la khpera lwa chik na, kho se-kha khre phog.

Note.—Whenever a phrase is merely taking the place of one adverb it would remain next to the finite verb.

He like an old man goes along

Kho rgyaspi nā drubba tsol po qe.

6. *The Finite Verb*.

Always stands at the end of the sentence.

It may be in the simple form of any tense, or compounded with the conjunctive participle of another verb; or compounded with a noun.

Khundang-i-si chī bed? What are they doing?

Khi phyungse tong Turn out the dog.

Di htao si phri rangel This horse likes.

Note.—The negative participle *na* stands immediately before the last mentioned part of the verb in compounded forms: *phud na tong*. Do not push. Never *na phud tong*.

This normal order is occasionally altered for emphasis, when proverb, or some other irregular mode of speech. Great attention should be paid to the idiom, and sentences should not merely be translated from English into Balti, but the way of paraphrasing should constantly be reached in order to find the Balti way of putting it.

SUMMARY OF THE NORMAL ORDER OF CASES, AND OF THE FINITE VERB

I. SUBJECT.

II. PREDICATE

Enlargement	Nominative or Agent	Distinct 1. Time 2. Place		Object 1. Indirect 2. Direct		Complement	Extension of Finite Verb	Finite Verb
---	<i>Nga si</i> I (agent)	1 <i>dose</i> now	2 ---	1 <i>khyaṅ la</i> to you	2 <i>dyu</i> this	---	---	<i>mined</i> give
<i>Khiri tsharma</i> i.e. Your elder	<i>bu</i> son	---	<i>lam la</i> along the road	---	---	---	<i>bggyen</i> running	<i>onyal</i> is coming
<i>De</i> i.e. Those	<i>myung-i-si</i> men (agent)	<i>lo chik-i</i> after a year	---	---	<i>gā tshantsi</i> that little child	<i>khanti gopa</i> their leader (head)	---	<i>phehon</i> made
<i>Ngi</i> i.e. My	<i>kaku</i> elder brother	<i>gande</i> yesterday	<i>shahr la</i> to the city	---	---	---	<i>hrte-kha</i> on horse-back	<i>songs</i> went
<i>Di chhop</i> This big	<i>phutpo</i> field	<i>diring na</i> from to-day	---	---	---	<i>ngi</i> mine	---	<i>in</i> is

APPENDIX

The Mohammedan day starts in the evening, as among the Jews. The Baltis usually consider it to commence some little time after the last prayer, i.e. the *Khojant phayag*.

The days of the week are given below in the English order.

<i>adid</i>	Sunday.	<i>brespot</i>	Thursday
<i>tsandār</i>	Monday.	<i>shulurū</i>	Friday.
<i>angārū</i>	Tuesday.	<i>shamsār</i>	Saturday.
<i>batu</i>	Wednesday.		

One week *jāgna bān* or *hastā chik* (1').

Months of the Year

The Balti year, which follows the Mohammedan reckoning, consists of twelve lunations of thirty and twenty-nine days alternating amounting to three hundred and fifty four days and a few hours. Thus the months revolve independently of the seasons.

The seasonal New Year is fixed however, according to the Persian festival of *Nū Koz* (the New Day) which is 21st March.

In one or two cases the Baltis have substituted the Arabic names for the original Balti.

<i>malām</i> or <i>malāram</i>	(weeping).
<i>sēfar</i> .	
<i>ortsi-lea</i>	(giving of alms).
<i>gostong</i> .	
<i>skistong</i> .	
<i>jukstong</i> .	
<i>hramungdo</i> .	
<i>barād</i> .	
<i>rumazān</i>	(fasting).
<i>skya-lea</i> .	
<i>strongna</i>	(i.e. empty month—no feast or fast).
<i>gurbān</i>	(sacrifice).

SEASONS (*vakht*)

<i>Khūpū</i> or <i>Khūpū-i-wakhtjo</i>	Spring.
<i>gogār</i>	Summer.
<i>stou</i>	Autumn.
<i>ryun</i>	Winter.

APPROXIMATION OF YEARS

<i>Dyuk</i>	this year, the current year.
<i>maning</i>	last year.
<i>joning</i>	the year before last.
<i>ryānā</i>	next year.
<i>maḥla</i>	the year after next.

APPROXIMATION OF DAYS

<i>Ding</i>	to-day.	<i>ryusla</i>	the fourth day after.
<i>hake</i> (hake)	to-morrow.	<i>phelusla</i>	the fifth day after.

<i>amangla</i>	the day after to-morrow.	<i>gand</i> or <i>gande</i>	yesterday.
<i>relela</i>	the third day after.	<i>khazhalye</i>	the day before yesterday.

chama jag the third day back.

THE TIME OF THE DAY

The Balti reckoning of the hours cannot be spoken of in terms of hours and minutes. The sun is the timepiece, therefore the times of the day greatly differ in length in the winter and summer.

Every village knows well the time of day by the height on the mountains, when the sun cannot be seen.

<i>go-bya</i>	the first crowing of the cock.
<i>skil-byā</i>	the second crowing of the cock.
<i>juk-byā</i>	the last crowing of the cock (horrid of dawn).

<i>sharka</i>	dawn
<i>nam langye</i>	dawnbreak (even light in all the sky)
<i>bragse phogye</i>	(lit. the rising of the sky).
<i>ngini sna phogye</i>	direct sun's rays on the mountain tops.
<i>zantus</i>	the sun's rays falling on the villages.
	morning foot time (from 9.30 a.m. onwards).

<i>ngima tra</i>	mid-day.
<i>tro-phat</i>	mid-day.
<i>pusbar</i>	early afternoon.
<i>phiro</i>	later afternoon.

<i>ngina nba</i>	the setting of the sun on habitation.
<i>gontals</i>	sun only on the hills.
<i>brutse chhod pa</i>	sun on the highest peaks only.
<i>gongphin</i>	evening no sun, first stars appearing.
<i>tesan</i>	night.
<i>tesan-phed</i>	midnight.
<i>thab-thab</i>	twilight.
<i>bang ballul-i</i>	just before night advanced twilight.

BALTI PRAYER TIMES (MOMAMTAN)

<i>gyokhsin phiyag</i>	at dawn.
<i>pishin-i phiyag</i>	early afternoon.
<i>dyar-i phiyag</i>	at sunset (just after) (<i>gontals</i>)
<i>sham-i phiyag</i>	in the evening (<i>gongphin</i>)
<i>khoshun-i phiyag</i>	at darkness (late evening, early night)

MEASUREMENT

Although the English inch, foot, yard, and mile measurements are commonly known, Baltis still maintain their own primitive methods of measurement.

<i>maspying</i>	the length of a grain of barley.
<i>sor-phed</i>	half the width of a finger.
<i>sor-chik</i>	one width of a finger.
<i>sor-do</i>	two widths of a finger.
<i>sor-khsun</i>	three widths of a finger.
<i>chag-gang</i>	the span of the first finger and thumb.
<i>tho-gang</i>	full span; fourth finger and thumb.
<i>muluk chik</i>	from elbow to the end of closed fist, about 15 inches.
<i>khu chik</i> or <i>khruing</i> .	one cubit.
<i>khu do</i> ¹	two cubits (one yard).
<i>zun thob</i>	about one mile. The distance which can be covered during the time needed to prepare a Balti meal of <i>so</i> .
<i>qik chik</i>	three to four miles. From one post hut to the next.
<i>pyo chik</i>	one stage of about twelve miles.
<i>thapung</i> (far) and <i>nginor</i> (near) are used to convey the approximate distance when more or less than twelve miles.	

¹ The word *do* is used instead of the usual word *ngis* for 'two' in measurement.

WEIGHTS

chik a wooden measure of capacity containing a little more than one Indian seer.
dit equal to twenty *bze*, about a little more than half maund.
 The Indian maund, seer, *pat*, etc., is commonly known, and is occasionally being employed in all districts.

PART II

Part II is intended to give the student a working knowledge of the most common verbs and expressions.

The vocabularies and exercises are by no means complete, but should be used in conjunction with the English-Balti Vocabulary, and with Part I for continual reference to rules and construction.

The student is urged to thoroughly acquaint himself with the sentences given for exercises before trying to construct for himself.

VOYABULARIES WITH CONVERSATIONAL EXERCISES

<i>Bu</i>	son.	<i>Bong'o</i>	daughter, etc.
<i>Ala</i>	father.	<i>ang'o</i>	mother.
<i>Ng'a</i>	I.	<i>khyan</i>	you (sing.).
<i>Ng'i</i>	my.	<i>khiri</i>	your.
<i>yod</i>	is, exists.	<i>not</i>	is not.
<i>yod pa</i>	was.	<i>not pa</i>	was not.
<i>ged</i>	goes, go, is going.	<i>ong'el</i>	comes, is coming.
<i>dika</i>	here.	<i>elha</i>	there.
<i>Khang dika yoi</i>			You are here.
<i>Ng'a dika yod pa</i>			I was here.
<i>Khiri bong'o, elha not</i>			Your daughter is not there.
<i>Ng'i bu elha ged.</i>			My son is going there.
<i>Khiri ala elha yod pa.</i>			Your father was there.
<i>Ng'i ang'o dika ong'o.</i>			My mother is coming here.

<i>Me</i>	man.	<i>Bosting</i>	woman.
<i>Kho</i>	he.	<i>Mo</i>	she.
<i>Khoe</i>	his.	<i>Mo'</i>	her(s).
<i>Chik</i>	one.	<i>ngis</i>	two.
<i>ngis</i>	came.	<i>song's</i>	went.

Yuntse little.
Khyong bring (imper.).

manjuno much, a lot.
khyong-ol brings, is bringing.

Si, placed after the nominatives, forms the Agent Case; it indicates that the action is being done by the person or thing mentioned before it.

At chik songs

One (a) man went.

Kho si manjuno khyong

He brought much.

Bostring chik ong

One woman came.

Kho-e bong-o si ngyis khyong

His daughter brought two

Yuntse khyong

Bring little.

At manjuno song

Many men went.

3.

Diring to-day.

Gomde

yesterday.

Dose now.

Ala

just now (at once).

Na and.

Sang

also.

Nan when.

Gir

where.

Ana but.

ma

never (used with 11. negative).

Gue-mel not going.

Ongma-mel

not coming.

Bu chik na bong-o chik diring ong

A son and a daughter came to-day.
(boy and a girl).

Khyong dose gar guel?

Where are you going now?

Ngua guel ana kho gue-mel

I am going, but he is not going.

Khiri bu ala gir song?

Where did your son go just now?

Khyong ma gu-mel

You never go.

Khu sang ma ongma-mel

He also never comes.

Khu gong ong ana khyong nam

He came yesterday, but where is
you coming?

4.

Gis shall, will go.

onguk shall, will come.

Me go shall, will not go.

mi-ong shall, will not come.

Me-hya shall, will not do.

mi khyong shall, will not bring.

Bo doing, does.

bek shall, will do.

Bya done.

byos do. (Imp.).

Chi? what?

su? who?

Kho si chi khyong?

What has he brought? (lit. W.L.
brought he).

ng chi bed?

What are you doing?

chiring mi-go

I shall not go to day.

bya?

Who did (it)?

kyong sang byos

You also do (it). (Imp.)

do si mi-hya. nga sang n-hya

He will not do (it); I also shall not

do (it); (lit.) Neither he nor I
shall do it.

5.

Ma (negative) no, not, etc., prefixed to the past tense and the imperative.

Hra

horse.

bang

cow.

Chlu

water.

oma

milk.

Sang-sang

light.

thud

darkness.

Chuli

apricot.

kushu

apple.

Bji

four.

ga

seven.

Truk

six.

batu

sever.

Mima

to give (inf.).

za

to eat (inf.).

Bang ngis na lutz chik dikha

Two cows and a horse were here, but

yodpa ana dose mel

are not now.

Kushu chik min

(give one apple.

Chuli bji zo

Eat four apricots.

Ngua chik mi-min

I shall not give one.

Dose thud songed, chi bek?

It has now become dark, what light

we do?

Ala chuli ma zo

Do not eat apricots just now.

Chlu dikha khyong?

Bring water here.

6.

Ryosel (with the infinitive) should, ought, necessary.

Ryospa-mel (with the infinitive) negative, should not, etc.

Shokmo

quick, quickly.

dohmo

narrow.

Phalchan

wide.

anhan

strong.

Di

this (adj.).

do

that (adj.).

E

the other (adj.).

dyn

this (pron.).

Do

that (pron.).

go

this or that very
(pron.).

Zatba

to say, speak.

not-nare

if not, otherwise.

In is (see verb "to be"). *men* is not (see verb "to be").

Lam path. *zgo* door.

Gwā rgozma ned It is not necessary to go.

Shokhmo gwā rgozel (lit.) (going is not necessary) (you) must go quickly.

Kho si chi zered? What does he say?

F-hē sāng khingma rgozel The other horse must be brought.

Lam dikhmo yod The road is narrow.

Ngā anchan men I am not strong.

De zgo phachan yod That door is wide.

Ngā si dyu zers I said this.

Do, ngā men That is not mine.

La, to, at, dative case sign.

-ing-nu in. *uung-nu* home, at home.

ngaga we. *khong* they.

Lgakhmo good. *shishik* bad.

tris ask (imp.). *zer* say, speak (imp.).

mā very. *hlos* look, behold.

Kho la zerba rgozel, ned-nare kho He must be spoken to, otherwise he will not go.

Hlos, dyu lgakhmo ned, ngā la Look, this is not good, I don't want it (lit.) (not needed).

Ngā la mā zer, mā shokhmo nung-nu song Don't speak to me, go home very quickly.

Dī omung-nu chhu yod There is water in this mill.

Ngā si khong la chū minuk? What shall I give (to) them?

IMPERSONAL VERBS

What is normally the subject in English becomes objective in the taking of the post-position *la*.

Thongma to see. *shaspa* to know.
kuā to hear. *chudma* to comprehend, understand.

chi some (milk, milk), *khait* a few, some (numerical).

gar having done (and) or (then), or (and then).

ekha songse, ngi hong-o la You go there and ask my daughter (or) You having gone there ask my daughter.

la khu thongma ned I do not see him.

la chū shasid? What does he know?

Chi omā gar yezs, ngā la thongma Where did you put your milk? I don't see it.

kg-o la, trise-nu khuit dikha Ask mother, and then bring some here.

Kho si chi zered, ngā la kuā ned What does he say? I do not (can't) hear.

9. *Song-nare* (if) go, were to go, should go, etc.

Yod-nare (if) is, were to be, should be, etc.

Thong-nare (if) see, were to see, should see, etc.

kos-nare (if) hear, were to hear, should hear, etc.

las work. *skad* voice, sound.

Po. See chapter on this suffix in the Balti Grammar, under substantives.

This suffix is attached to all qualified Nouns, Pronouns, and words serving the purpose of substantives.

Its various forms should be carefully studied.

Ngā ekha song-nare, ngā si kho la Should I go there, I shall ask him.

Dī laspo byase-na, chhu chhunchi Do this work and then bring some water (or) Having done this work, bring some water.

Khyang la kho thong-nare, kho la Should you see him, give him this.

Chhu yod-nare ngā chhunchi Should there be any water I will bring some.

Ngā la khiri shadpo kos-nare ngā si If I hear your voice, what shall I do?

Khong la de laspo bya si-as-yo-moi They do not know (how) to do that work.

10.

Sabay (Urdu) lesson.

Tyangma to hit, beat

gwe-na when I (etc.) go.

kwe-na when I (etc.) hear.

che-na why?

jing field.

sherphe wet.

khyang-i-si khiri sobaypo na ser-

more nga si khyang tyangmak

(Nga la) khiri skulpu kwe-na, nga

si khyang la kushu khak khyang

naka

khyang cheu la gwe-na nga la ser,

chazerna nga sang onyuk

Mi jingpo lyekhmo ned, chazerna

su na grante god

Su si dikha cheu tangs? ngi sholpu

sherphe songu

shogbu (a) book.

tangma to pour (also) to

and to put) occasionally.

minma-na when I (etc.) go

thangma-na when I (etc.) see

chazerna because.

na earth (soil or ground).

skulpu dry.

If you don't read your lesson

I shall beat you.

When I hear your voice I shall

bring you a few apples.

Tell me when you go to the market

because I shall also come

This field is not good, because

there is very little earth.

Who put water here? my book

has become wet. (N.B. - (Lit.)

gone wet.)

11.

phose-tangma to pour or throw away (fluids).

phangse-tangma to throw away (solids).

phude-tangma to release, loosen, untie, etc.

chapha tangma to rain.

kha tangma to snow.

tas cloth (cotton).

tremmo warm.

tqua winter.

ggyar or (zgyar summer).

bales woolen cloth (brown etc.)

khi dog.

khiru bread.

thungma to drink.

chingma to tie, tie up.

chima to tie, tie up.

When the milk is good why do you

throw it away?

This apple is not good, throw it

nu grakhmo god, dikha cha To-day it is very cold, come here

ngma ong and drink tea. (Lit.) to drink

tea.

phude ma tong, dikha basting Don't loose the dog, two women

are here.

ngma mela tangma ned, cwe It never rains, but in the winter

it snows.

ngi kbi ching, ned more nga mi- I'm up your dog, otherwise I shall

not come.

ngi in this.

ngi-i-kha on this.

ngi-i-kha great big.

ngi-na-jando with him.

ngi-na-jando day.

ngi-na-jando day.

ngi-na-jando day.

ngi-na-jando day.

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ngi-na-jando day.

13.

Thoba
*Yama*to get, find, obtain. (See page 61.)
to be able to. When used alone in imperative
but not otherwise.*Tsalba*

to look for, search.

Storba

to be lost.

Styela-tangma

to lose (carelessly), to leave lying about

Phyal la tangma

to hang up.

Sing

every, all in particular.

Tshangma

every, all in particular.

Chigang-chiq

everything, all things, in general.

Chang-med

nothing.

tsam?

how many?

baia (bajo)

earthen water pot.

Klamul

silver, rupee.

Luphru

lamb.

Zachas

fool.

Gonde thobphi de limkype ekha

That key which was found yesterday is hanging up there.

Phyal la tangse yot

Has the lamb which was lost today been found or not?

thobs?

All the rupees are lost, not a piece (can) be found.

Klamul tshangma stors, pene chik

Go, look for your water-pot, water must be given to the goat.

Song, khiri bajo tsol, ranag la chlu

Has he gone to bring tea? In much will he bring?

tsangma rgsod

I cannot do this work, etc. must be given to the goat.

Kho cha khyongma songsa? tsamse

Has he gone to bring tea? In much will he bring?

khongmuk?

I cannot do this work, etc. must be given to the goat.

Nga di lasro bya yanna-mel, chik

I cannot do this work, etc. must be given to the goat.

nga na yambo onyama rgsod

come with me.

14.

ngayma we (in particular)

ngadang we (generally, we folk)

nga-i our

ngai our (generally).

etc. See Pronouns.

-i-shida yotpa (infin.)

to be at hand, by, to have, etc. (objects).

-la yotpa (infin.)

to have, own, etc. (property, relations, objects).

sister (elder, and in general. Also polite salutation for all women).

delhfo

husband.

ngmor

near.

gromg

village.

ni-la{ on the mountain.
up the mountain.*ngi*

elder brother, elder man in general.

khure-gwa

to carry away, to take (something).

khure-ongma

to bring (something specified), bring with, bring carrying.

ngi-kika na ashe gonde brag la

(Our (elder) brother and sister went to the mountain yesterday and brought back much grass.

songse, histera nangmo khure-ongs.

My (elder) sister has two daughters.

ngi-ekha la bu chik na long-o ngis yod.

That village on the mountain there is exceedingly big.

chhago yod

Go, tell (your) brother to take the earthen pot to that nearby village.

ngi-ekha la—tsamse bajo de

Go, tell (your) brother to take the earthen pot to that nearby village.

ngi-shida pene medpa na nga la chi thobruk?

When I have no money, what shall I get?

ngadang ma thagring song mare,

If we are going very far, we should take food and also clothes with us.

zachas na gonchas sing yambo khgerba rgsod.

us.

15.

ngbu

brick.

tsikpa

to set up (one on top of the other), to build.

ngmha

bridge.

ngyang

wall.

honne

high.

ahmo

low.

ngbyase

firmly, strongly.

(v.) rdungma

to beat.

phangma to throw, take away. *phshikee-phangma* to throw
(a fixture). down, to demolish

zgis tangma to gore, charge with the horns.
kyongma (usually, to bring) to fall down (fixtures), to topple
kyerba (usually, to take away), to be carried away (article
(persons) carried away by water, or by the wind (tree

The verb *chukpa* is occasionally used to form a causal verb with
the two mentioned above, when the thing in question is large, or a
fixture.

De bangpa si di *tyungpa* la *zgis tangen dukse*, *tyungpa* *kyong* si di
That cow having kept on charging this wall with her horns, lived
it down.

(That cow keeping on charging this wall, knocked down (the wall)
Di zambu na bathno yod. chhu si This bridge is very low, the water
kyeruk will carry it away.

Di rdangma bi stro-byase yagpa These four beams should be fixed
firmly.

Bashu htsik zore thomo byasa If (you) build with *ba* (the
hshikpa yoned, rdica htsik nare can build high, if (you) live
tsangma kyong-nuk with stones all will fall down

Ming-ga chong-as jag chik lu di Twelve men will [meaning *could*]
nangpo phshikee phangma demolish this house in one day.

Chhu nangmo ongma na khong-i When much water comes they will
si zamba phangma take away the bridge.

16.

kulba to put on top, load up (also to send).
better then.

... *paise lyukhmo* better then.

... *pa lyukhmo* it is enough.

tsat it is enough.

di bzo-e-kha in this way, manner, etc.

khuluri on the top, outside of.

yan-palse as much as possible, etc.

tyos-palse as much as required, necessary, etc.

Xgi khambing-nu in my mind, opinion, thought. (I think.)

Aga la kospho what I heard, (that which) have heard, etc.

Aga si byaspho that which I did, have done, etc.

Khang-i-si zerbo that which you say.

Khang-i-si zerpho that which you said, have said, etc.

nangpo de nangpo paise lyukhmo This house is better than that
(or) *Di nangpo paise de* house.

nangpo lyukhmo in

khambing-nu du khuluri kulba I think that should be put on the
top.

aga la kospho kyung la shexi med You do not know what I heard.

aga si tyos-palse byas, ama khuri I did as much as was necessary,
but in his opinion it must be

khambing-nu du yang bya tyosol done again.

Khang-i-si zerbo nga la bured, ama I hear what you say, but do not
di bzo-e-kha yang me zer. say any more in that manner.

17.

kyung-nu, kyung

kyur

zan

Debani, dekhana

lonam zerbi mi chik

nga si zerbi lam kun

Paga nga si do byasoluk ping

nare

Paga khang-i-si do zersoluk

ping nare

Paga kho nu ongdsoluk ping

nare

The subjunctive tenses should be studied with this vocabulary.

The consequent tense is the future tense plus *ya*. (Page 49.)

Paga kho dikhi ongdsoluk ping If he had come later, I would not

nare nga mi gopa have gone.

(Past Perf. Subjunct.)

Paga inga si do byasoluk ping nare, If I had done that, he would have

kho si nga tyangnukpa hit me.

(Past Perf. Subjunct.)

Kho si khuri laspo chham chukse He finished his work and ate his

na khuri zangpo zos; dekhana food. Then, taking a stick in

kyung kyur khuri it la songe (his) hand, went up the mountain.

lvarahin zerbī mī chik dikhā ong Should a man named Alvarahin
nare, kha la dikhā duk zer come here, tell him to stay here.
 (Simple dubious form.)

18.

Study well the differences of the Subjunctive tenses.

Ōga ongskupa na . . .

(*Pagzi* prefixed or omitted)

If I were to come . . .

Kho si dyu byasukupā na . . .

If he were to do this . . .

thappa rope.

ishikpa to burn (interns.)

thya string.

byikpa to become bad (in most

senses).

skulpā thread, line string of goat's hair, etc.

chik-chi alone.

jingmo neck.

gat langma to tie a knot.

roh bya to help.

khrolba to untie, to undo.

lag-len byi to give a hand.

Tā gatpo khrol, de thagpa khyongse

Untie this knot, bring ~~the~~ rope

na nga la min

and give it to me.

Khyang ma ong nare ŋa chik-chi

If you do not come I shall be

dukuk

alone.

Thya la thappa (Proverb.)

(Lit. a rope to a string). i.e.

Khyang-i-si thya la thappa chā

mountains out of mole-hills.

bed?

Why are you making mountains

Ōga la rokhi byakhan chik sang

I have not a single helper. (Lit.

med

not even one.)

Ōga la lag-len-byos, ŋgi zachas

Give me a hand, my fool! ~~is~~

ishged

burning.

Khyong-i-si de laspo byasulpa na su

If they were to do that work no-

mi thadpa

body would like (it).

19.

de-i

earlier (the same day).

abesa

later on (the same day).

dyu la dikhing

in the future.

diring na ekho

from to-day onwards.

di wakhi la

at this time.

di wakhi ping-mu

at this time.

yāse manpo

until then, in the meantime.

mā makpo song nare

at the maximum.

mā yundse song nare

at the minimum.

khām-sang byase zerba

to speak clearly.

hmungdo

foundation.

hmungdo khrolba

to undo or dig up a foundation.

abasa ongrik, ana yāse min-

I shall come later, but until then

po khyang dikhā duk

you remain here.

zikhampo si lham-sang byase ma

If the speaker does not speak

zer nare, kha si chī zerba su la

clearly, nobody will hear what

mi ko

he says.

dhing na ekho ŋga dikhā yang

From to-day I shall never come

māla mi ong

here again.

De-i khyongphi de ŋyangpo yang

The wall which fell down earlier

hatsikpa rgosod

should be rebuilt.

Di tsunse nangpo phicta la jag

How many days will it take to

uān gil?

build this little house?

Mā madpo song nare, jag-ma ŋgishu

At the most, twenty days.

20.

lo-phar

therefore.

do song nare

if that happened,

ma gorda

without delay.

phicta-tee

about ten.

dyu tsa

only this.

dyu tsa medpa

with the excep-

(memeu) (See

Postpositions.)

Postpositions.)

only.

in these times

(generally).

up to there.

up to there.

up to there.

up to there.

up to there.

up to there.

up to there.

up to there.

up to there.

up to there.

up to there.

up to there.

up to there.

wicker, *shu-s*
wickedness, *pin-p*
wide, *pin-hu*
width, *pin-p*
wild, *zuang-s*, *chong-mu*
wild, *jit-p*, *pin-t* (L.),
wildness, *hu-s*
will, *mu-fu*
willow, *shen-pu*
win, to, *ying-pu*
wind, *hung*
window, *bat-pu* (L.),
wine, *shun-s* (L.), *shun-s*, *hu-s*
wipe, to, *tsing-pu*
wire, *tar* (L.),
wisdom, *shu-s*
with, *yun-hu*, *hu-s*
without, *mu-pu*
witness, *chui-pu*
witness, to, *chui-pu*, *pin-p*
wool, *ying-pu*, *shun-ku*, *hu-s*
woman, *ho-s*
wood, *shui-pu*
wool, *tsai* (native up), *tsai-s*; (fine cloth), *tsai*
world, *tan*, *ku-s*
work, *hu*
work, to, *hu-s*
world, *mu-pu*
world, *shun*
worry, to, *tsu* *hong-hol* *gus*,
worm, *shun*
worship, to, (roll), *ku-s* *ta* *shen-pu*;
(bow down to), *shu* *hu* (L.);
(Mohammedan), *pin* *ying* *yu*; (roll, to serve), *tsu* *shu* *hu*.

worse, *malus* *peior* *hishit*
 worst, *hug* *gort* *shah*
 worth, *hug*
 wound, *hant*
 wrap, to, *hah*
 wrath, *hah*
 wrestle, to, *hah*
 wing out, to, *hah*
 wrinkle, *hah*
 wrist, *hah*
 write, to, *hah*
 wretched, *hah*

yak, *bu-yak* $\frac{5}{6}$ yak
 yard (measure), *ya-d*
 measure, *ya-d*
 year, *hi* (that animal)
 hi (year)
 yearn for, *yo* (to)
 yellow, *yo-ye*
 yes, *yo* (yes)
 yesterday, *yo-d*, *yo* (to)
 yet, not, *hi* (though not)
 you, *ko-han* (him)
 young, *yo* (to)
 your, *hi* (to), *hi* (to)

zeal, with. *hio-² ze-¹*
zigzag. *hio-² zig-¹*